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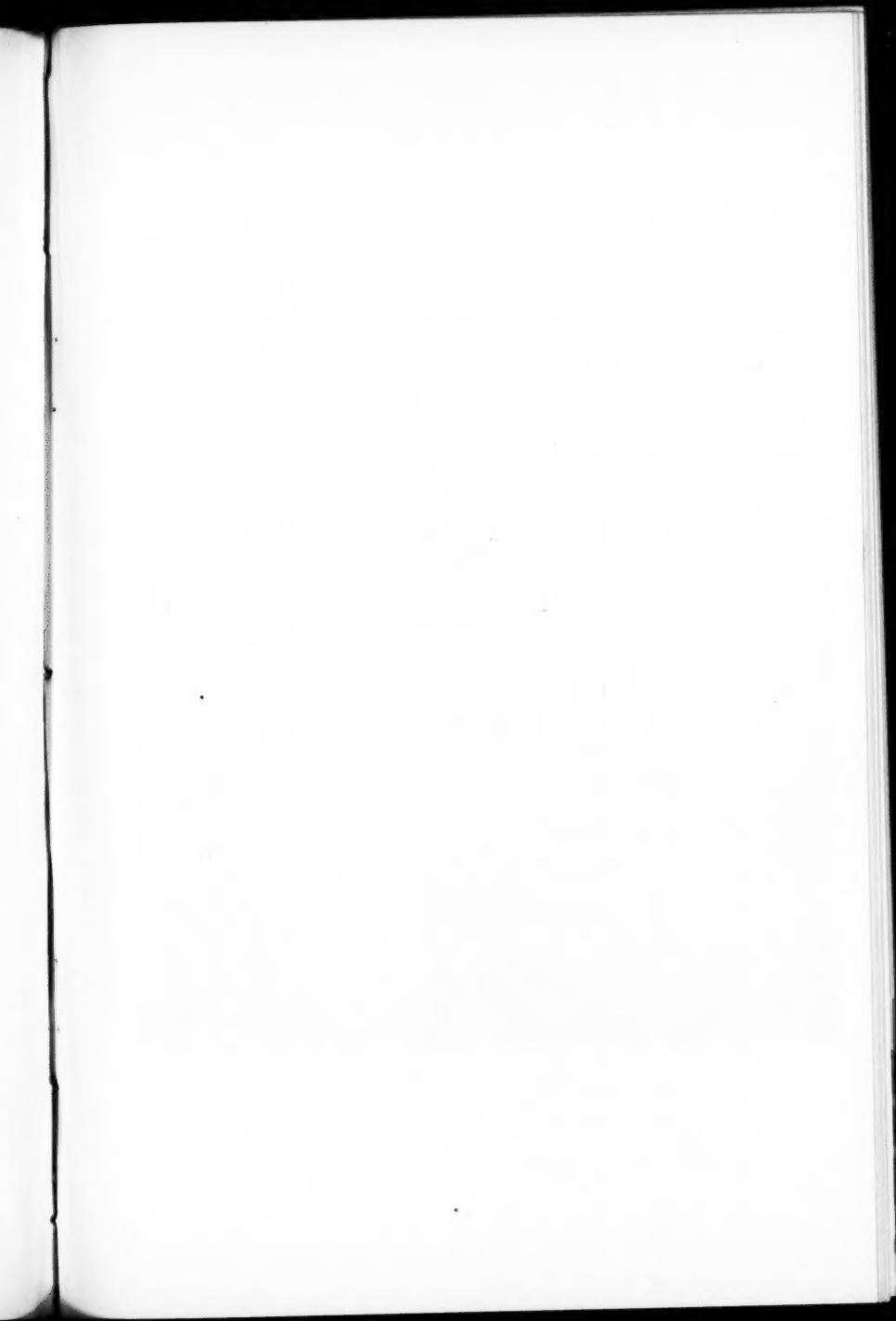
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J.M.J.D.

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and in the *Guide to Catholic Literature*.





COMFORTER OF THE AFFLICTED

Pray for Us

Official Act of Consecration

OF THE

DOMINICAN



ORDER

TO THE

Immaculate Heart of Mary



QUEEN OF THE MOST HOLY ROSARY, Help of Christians, Refuge of the human race, Victress in all God's battles, we, suppliantly and with great confidence, not in our own merits but solely because of the immense goodness of thy motherly heart, prostrate ourselves before thy throne begging mercy, grace, and timely aid.

To thee and to thy Immaculate Heart we bind and consecrate ourselves anew, in union with our Holy Mother, the Church, the Mystical Body of Christ. Once again we proclaim thee the Queen of our Order—the Order truly, which thy son, Dominic,

founded to preach, through thy aid, the word of truth everywhere for the salvation of souls; the Order which thou has chosen as a beautiful, fragrant, and splendid garden of delights; the Order in which the light of wisdom ought so splendidly to shine that its members might bestow on others the fruit of their contemplation, not only by courageously uprooting heresy but also by sowing the seeds of virtue everywhere; the Order which during the course of centuries has gloried in thy scapular and in thy most holy Rosary, which daily and in the hour of death devoutly and confidently salutes thee as advocate in those words most sublime: Hail Holy Queen, Mother of Mercy.

To thee, O Mary, and to thy Immaculate Heart we consecrate today this religious house, this community, that thou might be truly its Queen; that perfect observance, the love of thy Son in the Most Holy Sacrament of the Altar, the love of thy praise, and the love of St. Dominic and his virtues might reign here; so that we, thus filled with the spirit of truth, might effectively communicate it to others.

To thee, O Mary, we consecrate ourselves and those within our care, firmly believing that thou wilt watch over us in all our tribulations and wilt aid us in fulfilling our sublime Dominican vocation.

O Mother of Mercy, Our Mother and the Queen of the World, grant that not only we but all nations, under the guidance of our Supreme Pastor, might proclaim thee blessed, and together with thee intone from pole to pole an eternal Magnificat of glory, love, and gratitude to the Sacred Heart of Jesus, in whom alone can be found Life, Truth, and Peace. Amen.

(The General Chapter held in Washington, D. C., 1949, no. 135, p. 76, ordered that "in every priory and house of the Order each year on the feast of the Most Holy Rosary, the first Sunday of October, superiors should, in the presence of their communities, solemnly renew the consecration of their communities to the Immaculate Heart of the Most Holy Mother of God, so that this most Blessed Virgin might obtain peace for the world and shed upon us the riches of her Heart.")

(From *Analecta Ordinis Fratrum Praedicatorum*, Vol. XXXI, Oct.-Dec., 1954, pp. 388-389.)

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COMFORTER OF THE AFFLICTED

IGNATIUS BEATTY, O.P.



HUNDREDS OF THOUSANDS of visitors who toured Europe and the holy places during the Marian year thrilled as they contemplated the splendor with which man has endowed stone and canvas for the honor of Mary. It would have taken a lifetime for any one pilgrim to exhaust the overwhelming array of artistic beauty which floods Rome, Paris, Florence, and Madrid. The galaxies of Madonnas which adorn the massive walls of cathedrals, basilicas, and shrines give eloquent testimony of the part Mary has played throughout the ages in inspiring artistic genius. The towering majesty of Notre Dame in Paris and Chartres are only two of the hymns in stone which sing out the glories of the most loving of Mothers. Art seems to have reserved its most tender touch and enlightening beauty for the brush, pen, hammer, and chisel which chant the story of our Blessed Lady in the litanies of canvas, wood and stone.

But to men without a living faith, the songs heard and the stories read in these works of art are only lifeless, meaningless parables. For them the stones lose their warmth and become cold; the canvases refuse to speak as if veiling the truth from unbelieving minds.

Many of these works of art such as the Madonnas of Raphael depict Mary in her rôle as Mother—of Jesus and of us. The famous *Pieta* of Michelangelo in the Vatican, the exquisite painting, *Mother of Sorrows*, by Sassoferrato, capture the sorrow of the woman who was the Mother of the Man of sorrows. Still others, like the well known coronation scenes by the Dominican Fra Angelico, tell of Mary's glorious role as Queen of Heaven and Dispenser of all graces. To the foolish and unbelieving the value of these works is judged solely by the technical craftsmanship

revealed in the finished product with little or no appreciation for the motive of the artist or the spiritual beauty of the thing signified. Their measure is solely the pleasure which the work brings to the eye and not the consolation and peace it can offer the mind and heart.

To the faithful, whether they be learned in the ways of art or not, these works are vital and alive. They offer truth to the mind and peace to the soul. In the painting of a Madonna they see a Mother, tender and devoted, who has a ready ear for their troubles and offers a comforting hand to caress an anguished soul. The faithful beholding the *Mother of Sorrows* see not just a Mother whose soul has been pierced by the loss of her Son, but a Mother to whom they can carry all their own trials and tribulations, a Mother who understands perfectly the sufferings of her children.

What peace of soul is had by those who contemplate the works of art which depict Mary as Queen of Heaven and Dispenser of all Graces! For in this role they learn that she can pour forth her healing love or impart to them the grace and light to see the place of suffering in the Providence of God and to understand the Christian paradox of a Cross whose sign is death but whose fruit is Life. The Christian who allows his faith to inform his very being transcends the geometrical proportions, the skillful and sensitive arrangement of color which have given us these masterpieces of art, and plumbs the depths of truth—the truth which can make us free. Those who would glean the real meaning to be found in the masterpieces which depict Mary as our *Mother*, the *Sorrowing Mother* and our *Queen and Dispenser of all Graces*, must attain a deeper penetration and understanding of the invocation in her Litany which titles Mary the *Comforter of the Afflicted*!

In this title who are the Afflicted? Who is the Comforter? We do not have to go beyond our own small lives to answer the first question. All of us, some more, some less, are subjected to trial and suffering whether it be loss of health, friends, wealth, reputation or the mere monotony of our state in life. The inevitable storm of war, pain, and insecurity always leaves sorrow in its wake. Since the fall of Adam the question of "why suffering?" has been on the lips of men. Since that fateful moment fear, sorrow, death, and pain hang as a sinister backdrop on the stage of life. It is a drama begun by man which will continue until God in His own good time decrees that the final curtain be drawn. One

cannot expect to solve the riddle unless he places his doubts at the foot of the Cross and there repeats the words of Him who died on this Cross; "not as I will but as thou wilt" (Matth. 26: 39).

But our Lord in His Divine Mercy did not leave us to suffer alone. From the very Cross on which man chose to afflict Christ, Christ gave to man a Comforter, His Mother. Mary, the Mother of the Crucified, was to become the Comforter of the Afflicted. She was to mother the motherless, comfort the comfortless, enlighten the unenlightened. Before her feet we are to lay our sufferings and into her ear we are to whisper our torments of soul. With Mary we are to share our sorrows and in their stead we will receive peace, comfort, and strength.

We might ask why God chose Mary to be our Comforter? Why is she the best one with whom to share our sorrows? Let us return to our works of art and with the light of faith examine each one separately. The Madonnas point out the intimacy and love of a Mother. Secondly, the canvases and marble which have captured the sorrow of Our Lady teach us that our Mother is one who knows what it is to suffer and can thus sympathize with the sorrows of her children. Lastly, the works of art which depict Mary as Queen of Heaven and Dispenser of all Graces gives us new hope for we learn that this most loving of Mothers can and will relieve our sorrows. Thus in examining these masterpieces under the light of faith and tradition we shall discover that the truths which they teach are only bits of the great mosaic which depicts Mary as our *Comforter of the Afflicted*.

WE SHOULD TAKE OUR SORROWS TO MARY
FOR SHE IS OUR MOTHER

Sympathy was once defined as "two hearts tugging at the same load." A smile breaking through the tear-stained face of a little child often tells us that two hearts can bear a weight too heavy for one. Now everything is all right simply because mother has listened to and understood the tiny troubles. The burden was lifted because it was shared.

Only to a mother does a child most freely open his heart. He could tell his ills to playmates or to a neighbor, but no, he runs to his mother. Why? The reason is to be found in the fact that pain and suffering are so personal, so intimate and deep within oneself, that they simply can't be shared with *anyone*. The more intimate the suffering the more intimate must be the person with

whom the difficulties can be shared. In the child's eyes no one fills this role better than mother. The child has received its flesh and blood from that of his mother. She nourished him, clothed him, guided his first stumbling steps. From her lips he learned how to talk to God in prayer. The child looks upon her as the font of all he is and has and thus feels an unexplainable but compelling inclination to love her and to place his entire confidence in her.

The union between child and mother is so close that he looks upon her as his other self. Her sorrows become his sorrows. And because he knows that his sorrows are her sorrows the child naturally desires to share all of them with her. When one burns his hand it is instinctively brought close to the body, usually near the heart, the center of life, and there it is clutched closely until the initial pain subsides; when a ship is damaged or threatened by an approaching storm, it returns to the safety of a harbor. So does a troubled child naturally rush to the harbor of his mother's arms, and there clings tenaciously until the dark clouds of fear, uncertainty or pain have passed. This union and oneness between them is so real and intimate that a warm smile or a caress of the hand heals hidden wounds and brings more peace than the salve of a thousand lesser friendships. A mother's touch is the panacea for a child's wounded heart.

A child naturally clings to its mother when it is confronted with troubles and this is what we adults should also do. Our Lord Himself urged us to become as little children. Like children we should share our troubles and like them we should share them with someone very close to us. There are many who can fill this role. There are our own mothers, brothers or sisters. There are some sorrows which can only be understood and thus can only be shared by parents. The persons with whom we are able to share our own particular troubles will vary with the nature of the difficulty and the degree of our intimacy. But there is one person with whom *all* can share *all* their troubles, and this person is Mary, the Mother of God and *our* Mother. There is no sorrow too personal, too intimate, too within oneself to be shared with her since next to God she is closer to us than anyone else.

Mary is truly *our* Mother. The beautiful attributes found in our earthly mothers are found preeminently in Mary. Our earthly mothers conceived us and brought forth our tiny bodies. Mary conceived us spiritually at Nazareth and with much labor and love gave birth to our spiritual life on Calvary. Our mothers fed us—Mary has given the Bread of Life. Our mothers clothed us—

Mary, through Christ, has won for us the garment of grace which protects us from the winds of temptation and the cold of sin. Mary did not win this grace by any independent act on her part but only by her union with the Redemption of her Son.

When the Angel of the Annunciation extended to Mary the divine invitation to become the Mother of God, Mary knew that by accepting she would also become our Mother. By her "Fiat; be it done to me according to Thy word" (Luke 1:38), she consented to give natural life to Christ and supernatural life to us. Christ was formed in the womb of the Virgin not solely to become man but also to become the Savior, the Redeemer of all men by means of the nature which he received from her flesh. "As a result, Mary while bearing the Savior in her womb, may be said to have borne likewise all those whose life is contained in the life of the Savior. . . . She is 'the mother, spiritually indeed, but truly the mother of the members of Christ, which we are.'"¹

Mary is more truly our Mother than our earthly mothers, for who can compare the value of the supernatural life of the soul with the mere natural life of the body. If one could measure the warm love and devotedness which a mother bears toward her child he would not even have begun to fathom the depths of Mary's solicitude and love for us. The love of earthly mothers, great as it may be, pales before the splendor of Mary's maternal love as do the stars when the day ushers in the sun. We should share our troubles with her for she is closer to us than any other creature—for she is truly *our* Mother!

But the fact that Mary is so close to us is not of sufficient weight to merit perfectly the title, *Comforter of the Afflicted*. To be a true comforter one must not only be close to us but must also understand our sorrows, and this can be done only by one who has also experienced sorrow. The reason for this is that one receives much peace of soul from the person to whom they lay bare their sorrows if he has also suffered for he can thus perfectly understand and sympathize with the anguished soul. Next to Christ, Mary most eminently fulfills this role, for next to Christ no one has suffered more nor been more afflicted than she.

WE SHOULD TAKE OUR SORROWS TO MARY FOR SHE TOO HAS SUFFERED

Not too long ago a Dominican Brother attended a funeral of a friend who was the mother of eight children. While all were

¹ *Ad Diem Illum*, Encycl. of Saint Pius X. Feb. 1904.

leaving the cemetery he found himself by the side of the youngest child of the deceased mother. She was only eight years old but that did not exempt her from experiencing the pain and sorrow which is the lot of all when loved ones pass away. Something vital had been lost and the void that remained in her soul was excruciating. Her little eyes were full and her heart was even fuller. The Brother searched for something to say but the words failed him. He wanted to help her in her sorrow for he himself knew the agony she was going through. The words which finally came were, "I know the sorrow that must be in your heart for I too lost my mother not so long ago." With that the little girl stopped and looked up at him. Soon a smile came upon her face. It seemed that those simple words of the Brother had lifted a part of her burden because she now knew that someone understood her sorrow for he too had lost his mother. They had something in common and to her that seemed to make all the difference in the world.

If the consolation of simply opening our hearts to another alleviates some of the oppression of sorrow how deeper the amelioration if the other is willing and able to share the sorrow itself. This is only possible if the person in whom we confide is an intimate friend who has experienced sorrow. Such a person is capable of sincere sympathy for true sympathy requires someone who perfectly understands our cross, and loves us enough to be willing to share our own sorrow. Again, our Holy Mother fulfills this role perfectly for besides Christ, no one is more willing to share our sorrows, and besides Christ, no one has suffered more than she. Being the mother of the "man of sorrows" she has rightly been called the "woman of sorrows."

When Mary assented to become the Mother of the Redeemer by the words, "Fiat; be it done to me according to Thy word" (Luke 1:38), she consented to collaborate in all the works of the Redemption. The rest of her life flowed from that supreme act of faith and charity. When she consented to be the Mother of the Savior she accepted in advance all the sufferings which her part in the Redemption would involve. She did not forget her irrevocable resolution to cooperate in the Divine plan, but rather it became stronger as the drama of the Incarnation was unfolded before her eyes.

From the very beginning Mary knew the role she had freely chosen since the prophets had long ago told of the man of sorrows. At the Presentation the words of Simeon lifted the curtain

of obscurity and made explicit the sufferings of Mary's Son and pointed to the part she would play; "Behold this child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted. And thy own soul a sword shall pierce" (Luke 2: 34-35).

This co-suffering of Mary with her Son partly explains the many gifts bestowed upon her. It was fitting that the heart of Mary be immaculate so that it might unite with the spotless Heart of her Divine Son to form one canticle of love and reparation to the Eternal Father. Christ's joys were her joys, and Christ's sorrows were her sorrows.

Mary's *fiat*, spoken once only, remained fixed in Mary's Immaculate Heart all the days of her life. Each sorrow in her life had its scene and the slowness of their accomplishment made her entire life a complete holocaust. It would seem that Mary was given a heart whose sole purpose of existence was to be wounded for the Child for Whom alone it beat.

Mary clothed her Son with her own flesh and thus one can imagine that Christ must have been like His mother. It is very probable that her friends and relations called attention to the fact that Jesus looked so much like her. And being a true mother she must have rejoiced in this. But in the supernatural order it was the other way around—Mary resembled her Son. Christ was innocent, sinless, and full of grace—this is said of Mary too. The mission of Christ was one of Redemption—Mary was to be a co-redemptrix. The lot of Christ was one of suffering—and so was Mary's.

To attempt to understand the sufferings of Mary one has to examine the love Mary had for Christ. Her sufferings were in proportion to her love for her Crucified Son. Mary loved her Son with a love so deep that it defies definition and even transcends the limits of the pen of a poet. Mary's love was completely selfless and the object of her love was Love Himself. She not only loved her Son but adored Him since He was also her God. Her suffering "was measured by her love of God Whom sin offended, by her love of Jesus crucified for our sins, and by her love of us whom sin had brought to spiritual ruin."² Mary saw Innocence crucified by sin, and she saw the sinner for whom He died, but still her love did not diminish but waxed stronger. Mary was full of grace,

² *The Mother of the Saviour*, Rev. R. Garrigou-Lagrange, O.P., Herder, 1953, p. 188.

full of love, and thus full of suffering. She could truly say in the words of Jeremias, "O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow" (Lam. 1:12). Never for a moment during her life did she cease to offer her Son who would be both Priest and Victim, and herself in union with Him. When we share our sorrows with Mary we are sharing them with one who has drawn heavily from the bitter chalice of suffering. The cup was drained when the cruelty of man reached its peak and the Creator was crucified by the creature. It was a two-edged sword which pierced her heart for this Crucified Child was both her Son and her Creator.

The will of Mary reached such a degree of oneness with that of Jesus that Pope Leo XIII has written; "She made a voluntary offering of her own Son to Divine Justice, and in her heart died with Him, pierced through by a sword of sorrow."³ Hate constructed but one cross yet it supported two victims—the nails of iron held Christ and the nails of love held Mary.

The life of Mary teaches all men the true meaning of suffering and by her unflinching patience and courage we receive consolation in our own sufferings. Mary's crown of sorrow was replaced by a crown of glory. If we follow the lead of Mary in our own sufferings we too will rise above our sorrows and will share in the glory of Mary and her Son. By taking our sorrows to Mary in prayer we are taking them to one who has suffered more than any other creature and thus perfectly understands our anguish and wishes to comfort us. Mary is our Mother and because she knows what it is to suffer she desires to help us. Not only does she wish to comfort us but she has the power to do so.

MARY HAS THE POWER TO COMFORT US

Mary deserves the title of *Comforter of the Afflicted* because, being our Mother she is so close to us, and having suffered she perfectly understands our sorrows. But there is still another reason for attributing to her this great title, and thus another reason for carrying all our sorrows to her maternal heart. We can with confidence take our sorrows to Mary for she has the power to do something about them.

The role of a mother does not end with the nativity of the child, but it is only the beginning. At the birth of a child the life of the mother is in the balance. She has given her offspring her

³ *Jucunda Semper*, Encycl. of Pope Leo XIII. Sept. 1894.

own flesh and blood, and if need be she will give her own life. A mother is the personification of mercy. When her child is sick her prayer is selfless—that she might suffer in its place. Over and over again a mother offers herself to God as a victim so that her child might be spared. She wants to do all but in reality there is so little she can effect for the power of a mother to help her children is limited. The power of Mary to help her children is limitless. What mother would refuse to relieve the sorrow of her child if she could. This virtue is also true of Mary but she not only wishes to help her children but she can for she is the Queen of Heaven and the Dispenser of all Graces.

"Without thy command, no one in all the earth shall move hand or foot."⁴ On the Feast of Mary Mediatrix of all Graces these words are used in describing the intercessory power of Mary, Queen of Heaven. Mary as our Queen and Mother possesses the keys to the infinite treasury of grace. At her will the doors unlock and grace pours forth upon her children for Mary is the Dispenser of all Graces. Mary united herself to Christ upon Calvary in winning for us all graces, and now she is united to Him in distributing them. This is what prompted St. Pius X to write; "From this community of will and suffering between Christ and Mary 'she merited to become most worthily the Reparatrice of the lost world' and Dispensatrix of all the gifts that Our Savior purchased for us by His Death and by His Blood."⁵

Nor should one be surprised that Mary was predestined to have such dominion over us and grace. Mary has dominion over creatures—but didn't she first possess within herself the Creator? Mary opens the treasury of grace so that we might be saved—but wasn't she first the Mother of the Savior, the Author of all grace?

God could have arranged for the Incarnation to have taken place in some other way than through Mary. But the fact remains that in His Wisdom He chose Mary to be the channel, the Mediatrix, by which grace comes to us. Of course Christ has the right to distribute all graces, for He is their source and "of His fulness we have all received" (John 1:16). But according to the plan of God and in the words of St. Bernadine of Siena grace comes to us "from God to Christ, from Christ to the Virgin, and from the Virgin to us."⁶

⁴ May 31. Benedictus Antiphon.

⁵ *Ad Diem Illum*, Encycl. of Saint Pius X. Feb. 1904.

⁶ Sixth Sermon for Feasts of the Bl. Vir. Mary, on the Annunciation, 1, 2.

In the Gospels Mary appears as distributing graces. John the Baptist was sanctified in the womb of His mother at the salutation of Mary, and "Elizabeth was filled with the Holy Ghost" (Luke 1:41). The incident at Cana affords us a perfect example of the way Mary anticipates the needs of her children and even wards off unforeseen evils. Neither the servant nor the host were aware that the wine was running low, and thus they could not even ask for help. But Mary knew and she foresaw the embarrassment which would arise if something was not done about it. Her merciful heart was so moved that she anticipated their need and asked her Son to perform His first public miracle to forestall this sorrow. At her request her Son commanded that six water-pots of stone be filled with water. Then, as the poet Richard Crashaw has put it, "the unconscious waters saw their God, and blushed!" The compassion Mary showed to her friends was so great that she did not wait for the calamity to come about but instead she pleaded with her Son to prevent its very beginnings. How many times Mary has removed hidden obstacles from our paths will never be known while we are still upon this earth.

But we might ask, if Mary has such dominion over grace and possesses such influence with her Son why is it that we have sorrow at all. Since it is within her power to remove all suffering and sorrow from our midst why doesn't she do it? The answer can be found in the fact that Mary is not only merciful but also most wise for being Mother of Eternal Wisdom, she is called the "Seat of Wisdom."

Mary knows full well that sin is the greatest evil that can befall us for the Cross of her own Son was constructed by sin. To prevent sin in our own lives she will permit physical evil and disappointments. Her wisdom shows her that it is sometimes better to give us the grace to bear the sorrow than to take it away altogether. Prosperity often makes one presumptuous while suffering sometimes has the power to make one face reality. Mary knows that pain and sorrow can be medicinal and therefore she often allows us to suffer for our greater good. A life which is a continual succession of good fortune and happiness can often make one forget that this world is not a lasting kingdom. Sorrow can be the cold water needed to shock one into realizing that true happiness is not to be looked for nor found in this life but in the next. Mary enlightens us by her grace so that we can properly weigh the value of success, failure, joy, and sorrow. She shows us what they are in themselves and the place

they hold in the Divine plan. Having been enlightened as to the true meaning of trials and sorrows they no longer appear ugly nor disturb the soul but are seen as coming from the hand of God and are lovingly embraced for they serve to raise our eyes and heart above this world.

Mary permits suffering and sorrow in our lives because she knows that it can be creative. The day appears all the brighter because of the preceding darkness, the fire the warmer for the preceding cold, and the joy all the greater for the preceding sorrow. Was it not from the sorrow of Magdalen for her sins that one of the greatest lovers of God was born! Did not the generous submission of the good thief to his sufferings merit the consoling words of Christ, "this day thou shalt be with me in paradise" (Luke 23:43)! We know the significance of a seed by the knowledge of its perfection; an acorn means nothing to one who has never thrilled to the grandeur of an oak tree. So does Mary know the significance of suffering and sorrow for she knows what fruit it can bear—a saint!

Yes, Mary is our Mother and to her we should carry all our sufferings and sorrows in prayer. We have seen that a painting of a Madonna speaks not only to the eye but to the heart. It places before us a Mother, our Mother, who loves her children and desires to comfort them. The *Picta* tells us that this most loving of Mothers perfectly understands and sympathizes with our sorrows for she is the *Mother of Sorrows*. Finally, the exquisite masterpieces of art which sing the praises of Mary as Queen of Heaven and Dispenser of all Graces teach us that our Mother has the power to comfort us.

She loves, consoles, and strengthens. She knows that her Son is "the way, the truth and the life" (John 14:6) and she wishes to see Him born in us. She wants us to accept and appreciate suffering and sorrows as did her Son. Christ combined sorrow and death upon the Cross so that there might be love and life. As the Cross gradually casts its shadow upon our lives Mary will help us see the victory beyond the defeat, the joy beyond the pain, the resurrection beyond the death. Christ had His Cross, Mary her sword, we our own particular trials, but when shared with Mary our burden becomes light and our yoke sweet. We take our sorrows to Mary in prayer for she is our Mother, the Mother of Sorrows, the Dispenser of all Graces—she is truly the *Comforter of the Afflicted!*

PEACE, PENANCE, AND SAINT VINCENT FERRER

ANTHONY VANDERHAAR, O.P.



IN A FOURTEENTH CENTURY WORLD filled with all kinds of moral evils came Saint Vincent Ferrer, the Angel of the Apocalypse, preaching the way to peace. Then, as now in the Twentieth Century, the Christian world was torn from within by dissension, anxiety, dissatisfaction, and was threatened from without by a savage horde, intent on destroying it as soon as the opportunity presented itself. Then, as now, peace was a matter of universal concern, a goal which everyone wished to attain. But then, as now, men had forgotten the principles of Christian life, had neglected the Divine precepts, had abandoned the right way of living in exchange for promises of fleeting pleasures.

To this world of the Fourteenth Century came Saint Vincent Ferrer, showing men the way, the hard way, the only way to true peace. He came preaching the doctrine which is the sound basis for peace, preaching a doctrine which would have the same effect now in the Twentieth Century if it were heeded. Saint Vincent Ferrer preached *penance*—he exhorted people to repent, to be sorry for their sins, to amend their personal lives. He preached violence to self, peace to neighbor. He taught an unpleasant doctrine, it is true, unpleasant because it goes against the grain of our fallen nature, but a doctrine which is theologically sound, and which proved most successful for the hundreds of thousands of people who elected to follow it at the urgings of the Saint. Indeed it would have been difficult for anyone to resist when confronted with the terrifying picture of the Last Judgment drawn so sharply by one of the most masterful preachers of all time, especially when his words were confirmed by miracle after miracle!

TRUE PEACE

In this year 1955, marking the five hundredth anniversary of his canonization, it might be profitable to re-examine the true nature of peace, in order to appreciate more fully the doctrine of Saint Vincent Ferrer.

Saint Augustine defined peace simply as "the tranquillity of

order."¹ In man there is a three-fold order—to God, to himself, and to his neighbor, which, when properly regulated, results in peace for the individual.² A man is peacefully ordered *to God*, when he is completely subjected to the Divine Will, that is, when he tries as far as possible to conform his actions to the divinely established norms, obeying the commands and counsels given by God; *to himself* when all his own faculties are under the control of his reason and will, when he is not dominated by his passions but rather is their master, when he does not live for his body, but for his soul; *to his neighbor* when both are in agreement about mutual interests, when they live harmoniously, ironing out difficulties and problems with respect for their rights and duties to each other. Of these three, the order to God is the most fundamental; it is the basis of the other two.

Peace is the effect of love of God and neighbor, in other words, of Charity. When a person loves God, he obeys His laws, and when he loves his neighbor, he is able to live in concord with him. Conversely, sin makes peace impossible, because sin destroys man's proper relationship to God, without which it is impossible for him to preserve the due order to himself and to his neighbor. Here a difficulty arises with regard to peaceful relations between men as individuals. Suppose that one of two persons is rightly ordered to God, also to himself, and that he has the proper dispositions toward his neighbor; yet the other has no such good intentions, but, on the contrary, is determined to persecute and even destroy the first person. Apparently there would be no peace. Actually, however, there is. For the interior peace of a well ordered soul is a strong peace, capable of withstanding the most violent and outrageous external opposition. But such peace exists only for the one who has the right intent, who is perfectly subject to God, submitting to His Will in all things.

Such a person is at peace with his neighbor fundamentally, radically, even if the actual complexion of external events does not reflect the tranquillity he desires. If he has the proper interior dispositions, and if he does all he can to bring about a state of concord with those about him, he himself is at peace. We have the majestic example of Christ, Who, hanging from the cross, could say with all the power of His soul, "Father, forgive them, for they

¹ Saint Augustine, *The City of God*, Book XIX, Chap. 13.

² Saint Thomas Aquinas, *Super Evangelium S. Joannis*, cap. XIV, lect. VII, No. 1962.

know not what they do."³ Similarly, Christian martyrs in suffering under persecutors, while not actually enjoying an harmonious existence, were at peace.

"Tranquillity of order," then, indicates the essential nature of peace. To establish and to preserve this tranquillity in the three-fold relationship proper to man is the task of all who desire world peace. A fact not generally realized, but nevertheless incontestible, is that true world peace is based on the peace of each individual, and indeed is unobtainable without it. The first step in gaining world peace is the establishment of true, interior peace by each individual person. World peace, or the peace of the community, rests ultimately on the interior peace possessed by each member of the community.

The means to obtain a state of concord among nations are not directly within the grasp of the average member of society. But each can attain the three-fold order to God, to self, and to neighbor in his own personal life, and ask for supernatural help from God—by means of prayer—to effect the proper dispositions of other individuals and nations. A group or community of such people, properly ordered and with the desire for peace with all other communities, has *internal* peace, even though actual conflict may exist with the others. Thus the Catholic Church as a whole when attacked and fought against, is at peace. Though it is true that in this state of conflict the *totality* of peace is not present, nevertheless it exists *fundamentally*, the only condition absent being the actual concord with neighbor; and this is absent through no fault of the one party having the proper dispositions, who is therefore, at peace.

So the point at issue here, because it is within reach of everyone, is the establishment and strengthening of the proper order *in the individual* to God first of all, then to himself and finally to others. The practice and spirit of penance, as preached by Saint Vincent Ferrer, is a sure means to this end.

THE NATURE OF PENANCE

We are dealing here not only with the sacrament of penance, but with the virtue fundamental to the sacrament. This virtue is an habitual sorrow for past sins with the intention of removing them since they are an offense against God. Because any sin is a disorder; a revolt against the proper plan of God, a person should

³ Luke 23, 34.

be sorry for his sins. Such sorrow should inspire exterior acts done for the purpose of making amendment, of somehow righting the wrong. This doctrine, taught by Saint Thomas Aquinas in the *Summa*, was preached by Saint Vincent Ferrer "from the housetops"—in the streets, the market places, the cathedrals of Europe.

Internal penance, by which one grieves for his sins, should last throughout life, for if a person should cease to be sorry for sin, he would rejoice over it, and by this very act he would be sinning again. But the external penance, the deeds and actions which are signs of sorrow: confession, absolution, and acts of satisfaction, while essential to the virtue, need not last beyond the time necessary to perform such acts. These latter external acts of penance Saint Vincent Ferrer especially inspired, causing his hearers to scourge themselves, to confess their sins and receive absolution; and, over and above this, to preserve the internal *spirit* of sorrow for the rest of their lives. He impressed upon them the utmost necessity of both the virtue and the sacrament; but he particularly urged them to acts of self-punishment, actual, tangible signs of satisfaction. Since penance is the wonderful restorer of the proper relationship of the individual's soul to God, to self, and to neighbor, those souls found true peace who heeded the words of Saint Vincent Ferrer.

THE PREACHING OF THE SAINT

Saint Vincent Ferrer, preaching the Last Judgment, inciting fear of eternal punishment, was called the "Angel of the Apocalypse." "If you do not do penance and amend your lives, your city will be destroyed; you will all be lost," he cried. "The end of the world is approaching." So compelling was his manner, so forceful his words, and so well acquainted were his listeners with the ideas he proposed that he usually achieved results. It was by threatening the imminence of the Last Judgment that he gained his end—penance and sorrow for sin. Individual reform, the restoration of personal peace—this was the point of his endless journeys, his incessant preaching, his strong urgings upon all with whom he came into contact. He would not leave a city or country without having put strong pressure on it to reform its ways. And, of course, the confirmation by God of the Saint's actions by innumerable miracles gave added emphasis to his preaching. In the wake of his activity there was a noticeable improve-

ment in the morals of the people, due largely to the spirit of penance he induced.

It is interesting to note how the principal means used by Saint Vincent Ferrer in stirring the people to penance correspond with the theologically determined causes of this virtue. The *Summa* notes six stages in the genesis of penance in a soul: 1. The operation of God moving the heart; 2. an act of faith; 3. the movement of servile fear whereby a man is turned away from sin through fear of punishment; 4. hope of obtaining pardon; 5. charity because sin offends God; 6. filial fear whereby a man, of his own accord, offers to make amends to God through fear of Him.⁴

In the work of Saint Vincent Ferrer all of these factors are evident: 1. God's activity is seen in the very fact that the people listened to the Saint (crowds of fifty thousand were not uncommon); it is further manifested by the multitude of miracles which accompanied his work. (Eight hundred and seventy-three were listed in his process of canonization, and their compilation was only stopped because of the fatigue of those working on it.) 2. The faith of the people, already present but dormant, was aroused by pointed references to Scripture and to the teaching of the Church; the familiar quotations revived the mysteries which his listeners had been taught since childhood.

3. The third step—servile fear—is an important one, for it is the movement of the passions; all men are apt to be affected in this way, but it is especially useful for those who are not accustomed to abstract speculation on the truths of the Faith, because it is the only way they can be jolted out of their sensual complacency. Since this was the condition of the vast majority in Saint Vincent's audiences, it was here that he used all his oratorical and persuasive powers: it was here that he aroused their emotion of fear in a masterful way by a vivid portrayal of the Last Judgment. Saint Vincent Ferrer himself firmly believed that the end of the world was near unless people did penance to quiet the wrath of God, and he imparted this feeling to all who heard him speak. Interpreting the signs of the times as escatological, he added strange calculations drawn from mystical numbers and "secret books," confirming his argument with texts from the Apocalypse. He made the end of the world and its consequent judgment—Heaven and beatitude for some, Hell and damnation

⁴ Saint Thomas Aquinas, *Summa Theologica*, Part III, q. 85, art. 5, corpus.

for most—seem so real and so personally meaningful that people were moved to a state approaching terror.

4. After portraying this horrifying scene, the Saint held out the only hope of salvation—"Repent, do penance, now, right now!" 5. People saw the true nature of sin, a hideous offence against God's Majesty, and, 6. they were sorry, did penance. Thus did Saint Vincent Ferrer effectively arouse people to penance, and consequently to the attainment of true peace. But why does peace come as a consequence of the spirit of penance?

PENANCE AND PEACE

Penance re-establishes the order of charity to God, and from this follows the due relation to oneself and to one's neighbor. For the spirit of penance aids in obtaining control over one's faculties: the acts of interior and exterior mortification which it inspires help bring the body and its appetites under the direction of reason enlightened by Faith. It destroys inordinate attachments to material goods, which are a great obstacle to peace. A man who is master of himself, under God, is in a position to take the final step in establishing the three-fold order necessary for peace—the right relations with other people. For such a man is willing to sacrifice some of his own material well-being in order to establish agreement with others; he has the spirit of charity which enables him truly to love others as his brothers, and this overcomes all obstacles. The result is the tranquillity of order, true Christian peace.

This doctrine is as applicable today as it was five hundred years ago, as it will be five hundred years in the future. Since the Redemption of the Cross made possible the repairing of the damage done by Adam, peace is attainable for any given individual. For world peace to be an actuality, the *individuals* in the world must first achieve interior peace, and this is the work of penance. This teaching is fundamental. Any program for peace which ignores it is foredoomed to failure.

THE SPIRIT OF SAINT VINCENT FERRER

The result of following the teaching of Saint Vincent Ferrer, of putting into practice his exhortation to penance, of working to obtain the virtue of penance, will be true peace for each individual. When all the individuals in a community have that true peace, the community has it. And when all the communities in

the world have it, the world itself will have peace. Each person can effect this for himself from within, and work and pray for its establishment in others from without. This is the secret of world peace—the answer that men are looking for today. It is not an easy way, but it is a sure way, and as such should be faced squarely and acted upon.

A return to the spirit of Saint Vincent Ferrer is imperative in our modern age. This Dominican friar who was a scholar, diplomat, preacher, ascetic, miracle-worker and saint is admittedly hard to imitate. Saint Vincent Ferrer conversed intimately with kings and popes, traveled throughout Europe with thousands of followers, preached outdoors to multitudes of such great number that the churches could not contain them, converted tens of thousands of people at a time. Few of us could ever hope to do these extraordinary things. Nor do we expect to receive the gift of prophecy, to work miracles, to have our death marked by definite manifestations of sanctity. But all of us can practice what Saint Vincent preached—the spirit of penance, of sorrow for sin, of amendment for past sins. This is the spirit of Christ, not the spirit of the age; this is the means to true peace, to "that peace which the world *cannot* give."

PRIDE—

its perfect story

(Satan speaks) "Hail, horrors! hail,
Infernal World! and thou, profoundest Hell,
Receive thy new possessor—one who brings
A mind not to be changed by place or time.
The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven.
What matter where, if I be still the same
And what I should be, all but less than he
Whom thunder hath made greater? Here at least
We shall be free; the Almighty hath not built
Here for his envy, will not drive us hence:
Here we may reign secure; and, in my choice,
To reign is worth ambition, though in Hell:
Better to reign in Hell than serve in Heaven."

JOHN MILTON, *Paradise Lost*, Book I

its perfect description

"... windy pride . . ."

ST. AUGUSTINE, *Confessions*, bk. IV, para. 15

its perfect definition

"... the inordinate desire of one's own excellence . . ."

ST. THOMAS AQUINAS, *Summa Theologica*, I-II, q. 84, a. 2.

THE MOST SIGNIFICANT EVENT IN HISTORY

FERRER M. ARNOLD, O.P.



CHRISTIANS look upon Christ's death as the central fact of history. They see history as a symphony whose melody rises in crescendo to the climax of the Crucifixion, and thence receives a new impetus to diffuse its tones to the end of time. So they were shocked by this recent news item:

To advertise a new history book, one of our American publishing companies asked a panel of twenty-eight historians, educators, and journalists to rate the one-hundred most significant events in history. First place went to Columbus' discovery of America. Second: Gutenberg's development of movable type. Eleven events tied for third place. Tied for fourth place were U. S. Constitution takes effect, ether makes surgery painless, X-ray discovered, Wright brothers' plane flies, Jesus Christ is crucified.

Shocking, yes, but nonetheless easy to understand. The selection is *natural*, one following upon *natural* presuppositions, and based upon a philosophy which is just that, Naturalism. The historians of this school hold for one reality, denying the fact that anything exists outside of human experience. They will not admit the existence of the Transcendent Reality from which all historical events come into being and to which they are ordered. Hence, when they seek to interpret the historical significance of a particular event, their judgment must, of necessity, be in error.

How can an historian seek to penetrate into the historical meaning of the fact of Christ's Crucifixion and its relation with the past and future, when he has already distorted reality by negating the influence of Him in Whom we live and move and are? It is impossible to be raised to a true and complete knowledge of the significance of Christ on the Cross, if you do not even allow for the possibility of His being more than a mere man. So we turn to Christ Who alone knows fully what place He occupies in the history of mankind.

TEACHER WITH POWER

In the autumn of the year 27 A.D.¹ an Israelite not much over

¹ La Grange, M. J., O.P., *The Gospel of Jesus Christ*, Westminster, Md., The Newman Publishing Co., 1938, vol. 2, p. 307. The chronology of the Gospel events used in this article is that of Père La Grange.

thirty presents Himself to John for baptism.² Historically speaking this event receives its importance from the fact that it is the first public appearance of Christ. So with this as a starting point we shall read the Gospel, considering it as an account of something that has taken place. Because the gospel is an historical document, we shall expect to find not only the doctrine of its central figure, but, even more, the revelation of His identity. Not what the young Jew on the Cross taught, but *who He is* gives His crucifixion significance as an historical event. True historical knowledge begins when given facts become accurately known. These facts are the source of all subsequent historical interpretation. From such interpretation flows a complete grasp of the significance of any event in history.

In every movement among men we can trace a pattern of gradual development. Man only advances step by step, with stops and starts. This truth is particularly verified in the growth of a teaching which demands for its acceptance a reformation of the heart. Since the Gospel is the narration of the acceptance of such a doctrine, it should and does tell of this human process. Though the seed is divine, the soil is human.

Christ enters the field of Israel which has been cultivated by a long series of revelations of the prophets and psalmist, by merciful punishments through the centuries. John, the last of the prophets, stops his plowing and pays homage to the Sower. He urges his own disciples to follow Him, explaining to them that the only reason for his baptizing was that "He might be made known to Israel" (John 1: 31). Some do follow (John 1: 37-42) and return with Jesus to Galilee. Here more recruits are added. The entire group is invited to a marriage feast and during its course their Master "manifests His glory and His disciples believe in Him" (John 2: 11). The performing of the miracle in which natural water was turned into wine was proof that their Teacher was not merely an expounder of the Law, but One Who had been given power by God.

"Now the Passover of the Jews was at hand" (John 2:13). Jesus, showing that He did not come to destroy the Law, goes up to Jerusalem to fulfill one of the obligations which fell upon Him as a "son of the Law." In the temple, acting as an intrepid avenger of God's rights He drives the traders out of His Father's House (John 2: 13-22). On hearing that the Baptist has been thrown

² Luke 3: 21-22; Mark 1: 9-11; Matt. 3: 13-17.

into prison, He returns and goes "about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people" (Matt. 4: 23).

CONFLICT

The teaching and preaching of Jesus coupled with His zealous action as a firebrand of God in the temple could not fail to disturb the recognized teachers of the divinely inspired Mosaic Law. "And it came to pass on one of the days, that He sat teaching. And there were Pharisees and teachers of the Law sitting by" (Luke 5: 17). They must see for themselves who this wonder worker is and what doctrine He is proposing. "And behold some men were carrying upon a pallet a man who was paralyzed. . . . And seeing their faith, He said, 'Man, thy sins are forgiven thee'" (Luke 5: 18-20).

This statement moved the Pharisees to indignation. They thought to themselves, "Who is this man who speaks blasphemies? Who can forgive sins, but God alone?" (Luke 5: 21) According to Jewish belief the power of forgiving sins was reserved to Jahweh alone.³

"But Jesus, knowing their thoughts, answered and said to them, Why are you arguing in your hearts? Which is easier to say, Thy sins are forgiven thee, or to say, Arise and walk? But that you may know that the Son of Man has power on earth to forgive sins—He said to the paralytic—I say to thee arise, take up thy pallet and go to thy house." (Luke 5: 22-24).

The man arises at once, picks up his cot-like bed and goes into his house praising God. All the bystanders join with him in his praise and doubtless the Pharisees themselves were also astonished. But astonishment quickly flamed into resentment. Their conviction that only God could forgive sin was too deeply rooted to be torn from their minds by this miraculous cure. In their opinion not even the promised Messiah could take to himself divine power. They leave Him, wondering who this "Son of Man" is, that He should encroach upon divine rights.

SON OF MAN

This use of the name, "Son of Man," by Jesus presents a difficulty. After so patent an implication of His Divinity by the remission of the paralytic's sins, why does He apparently choose

³ Cf. Is. 43:25; Ezech. 36:25.

to veil His Divine origin behind the cloak of so mysterious a name?

To understand this reserve and the selection of the expression "Son of Man," it is necessary to remember that with the passing of centuries of occupation by successive conquerors, the Messianic prophesy had lost its spiritual significance for the Jewish people. It had been diluted by time, war, and political intrigue, so that the mere mention of his coming aroused fiery patriotism, a desire for independence and revenge. Hence, although Jesus could not renounce this royal title, He first had to strip it of its worldly connotation, purify it and give it back its original spiritual meaning. It is for this task that He chooses the term "Son of Man."⁴ It is a pedagogical device of the Master-Teacher.

Christ uses this phrase to reveal His Humanity with an implication of His Divinity. His Humanity is taught in such statements as "the Son of Man has nowhere to lay His head," and "the Son of Man came eating and drinking" (Matt. 8: 20; 11: 19). He implies His Divinity in "the Son of Man has power on earth to forgive sins" and "the Son of Man is Lord even of the Sabbath" (Matt. 9: 6; 12: 8). He points out to His disciples the Messianic mission of suffering by saying that "the Son of Man must suffer many things," and "the Son of Man is to be betrayed into the hands of men" (Mark 8: 31; Matt. 17: 21). He stresses the transcendent nature of the Kingship of the Messiah by declaring: "Then will appear the sign of the Son of Man in heaven"; "the Son of Man shall sit on the throne of His glory" (Matt. 24: 30; 19: 28).

THE DIE IS CAST

Having presented what seems to be a feasible answer to our difficulty, we can now return to a chronological reading of the Gospel. The first conflict with the Pharisees over Jesus' claim of having power to forgive sins is followed by others. In one particular encounter Jesus declares Himself to be "Lord of the Sabbath" and proves His claim by healing a withered hand on the Sabbath. He thereby overrules rabbinical jurisprudence, which permitted no work on the Sabbath except when there was danger of death.⁵

"But they were filled with fury, and began to discuss among themselves what they should do to Jesus" (Luke 6: 11). The die

⁴ La Grange, *op. cit.*, vol. 1, p. 137.

⁵ Luke 6: 6-10; Mark 3: 1-5; Matt. 12: 9-13.

is cast. In breaking the strict Sabbath law Jesus gives them an opportunity for their casuistry. It is only a matter of time given to political plotting before they will be able to bring about the destruction of this "self-appointed teacher."

FORMATION OF THE DISCIPLES

After a year of teaching and preaching throughout the district of Galilee Jesus is well aware that His work, humanly speaking, is a failure. He has not been able to root out His listeners' earth-bound preconception of the Messiah and replace it with a spiritual one. Dexterously He had sought to show that the Messiah's mission was concerned only with the human soul and its destinies. He had confirmed His teaching with startling miracles. All was of no avail. They wanted an earthly king; they would compel Jesus to become the Messiah of their dreams.

Time was short. Christ had a perpetual Mission. He did not come to save only His Jewish contemporaries from their sins, but all men of all ages. So from this time onward Jesus would devote Himself more completely to the formation of the chosen Twelve, who are to carry on His saving Mission until the end of time.

Christ decides to begin by setting forth even more clearly the true nature of Messianism, Christianity's true spirit. He considers this to be the opportune time to restate the prophesy of Isaiah that the Christ is to be a "man of sorrows" (Is. 53: 3) before He enters into His promised glory.

Before He begins this new phase in His teaching, Christ must be certain that the chosen ones have an unwavering faith in Him, that all their doubts are settled. He asks them, "Who do men say the Son of Man is?" (Matt. 16: 13) Their replies show that their Master's ministry has been marked with so many miracles no one could possibly take Him for a mere ordinary man. Jesus then asks the pointed question. "But who do you say that I am?" (Matt. 16: 15). The impulsive Peter gives the monumental reply: "Thou art the Christ, the Son of the living God."

The narratives of St. Mark and St. Luke end the dialogue abruptly with this answer. Were it not for St. Matthew's recording of Jesus' reply to this profession of faith, there might be a basis for supposing that Peter means nothing more than, "Thou art Messiah." Listen to the almost joyous words of Christ! "Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven" (Matt. 16: 17).

There can be no doubt that his Master is acknowledging and confirming that Peter has been interiorly enlightened concerning Christ's Divinity.

Having the faith of His little group, Jesus proceeds to remove any illusions His disciples might still have concerning His Messiahship. He does this by two predictions of His Passion and Resurrection (Luke 9: 22; 9: 43-45). His mission is to be marked by great suffering before He conquers death by His Resurrection. No earthly triumph was to be His, for His mission was wholly spiritual in character. This notion of their Master's being handed over to the Gentiles by Israel, however, was a stumbling block for them. The disciples, being Jews, found in it an obstacle which proved to be impossible for their minds to surmount at this stage of their formation. Yet it is not necessary that a complete grasp of a truth be had before it can be used as a stepping stone to further knowledge. A complete understanding of individual parts usually comes with the knowing of the whole.

So with the concept of the Messiah now emptied of its worldly connotations, and with the disciples in possession of a clear idea of His Divinity, Jesus further reveals Himself. He would have His disciples know that it is not His Messiahship from whence springs His greatness, but rather from His equality with God. The occasion He chooses to give them a greater understanding of His relationship with the Father seems to have the nature of a reward, following as it does upon their Master's joyful thanksgiving to His Father for their increasing fidelity to Him as God's ambassador.

"In that very hour He rejoiced in the Holy Spirit and said, I praise Thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them to little ones. Yes, Father, for such was thy good pleasure. All things have been delivered to me by my Father; and no one knows who the Father is except the Son, and him to whom the Son chooses to reveal Him."

(Luke 10: 21-22; Matt. 11: 25-27).

In reading these words we are transported into the depths of the Divinity. *All things have been delivered to me by my Father*—all greatness, authority, power. Literally nothing belongs to the Father alone, it is held also by Jesus, the God-Man. The Father is all perfect, and receives this perfection from no one; the Son is all perfect too, but receives this perfection from the Father. The degree of the perfection being exactly the same, the source of their perfection is wherein they differ.

No one knows who the Father is except the Son. This is the source of their Master's majesty. Through this declaration we are plunged more deeply into the bosom of the Godhead, into the transcendent sphere "where knowledge is the measure of being and being the principle of knowledge."⁶ The God-Man declares His equality with God because He has complete knowledge of the Father who is unknowable in His essence to all but the Uncreated.

... and him to whom the Son chooses to reveal Him. This third statement flows directly as a consequence from the unity of nature which Jesus has affirmed to exist between Him and His Father. By a free gift of God the apostles believe in His Divinity and through their union with Him by faith they are given a participation in this Divine Life. They, too, by their assent to Christ's words "exult in the hope of the glory of the sons of God" (Rom. 5:2).

With these words Jesus completes His revelation concerning His identity: He is the Son of God. This declaration, of course, was not immediately accepted by His disciples. Following the natural process of forming a conviction, it was a gradual, step by step growth and only after the Resurrection did it succeed in receiving their full assent. The Resurrection put to death all doubts they could entertain. It was the historical fact that their Master, having been put to death, was with them again that convinced them. They suffered death for this belief.

THE TRIAL

We have seen how Jesus, the greatest of teachers, has progressively revealed His identity to His disciples and by His statements and works implicitly made it known to all. Now He is going to declare Himself before the Sanhedrin, the highest Jewish court.

The Sanhedrin was composed of the chief priest, the elders who represented the aristocracy and wealthy landowners, and the scribes. They had been called together by Caiphas who in his capacity as high priest presided over the assembly. This was their "hour and the power of darkness" (Luke 22: 53); the moment they had been awaiting for over a year. "Now the chief priests and all the Sanhedrin were seeking witnesses against Jesus that they might put Him to death" (Mark 14: 55).

⁶ La Grange, *op. cit.*, vol. 2, p. 8.

The power of the Sanhedrin, however, was seriously restricted by the Roman occupational government. The members of this assembly knew that they could not pronounce an effective death sentence. The Roman governor alone had the power over life and death. Yet, the Gospel text says explicitly that the Sanhedrin was intent upon putting Christ to death. Père La Grange, after noting this textual problem, says:

But, to tell the truth, this was a time of transition, and it is difficult to judge precisely concerning the situation. The Roman principle was that provinces of the Empire, and this applied especially to the Jews who had long been treated as allies, should be allowed a certain autonomy in their internal, and particularly, their religious affairs. Had a Jew been condemned to death by his own people for some notorious crime of impiety, Pilate would doubtless have made no difficulty about signing the death warrant.⁷

Even though ostensibly they sought his death, the Sanhedrin was not anxious to assume the whole responsibility for Jesus' death. Messianism was involved, and to the Romans the Messiah meant only one thing, political conspiracy. Pilate had to give the sentence; but on the other hand, no Jew should be handed over to the Roman government unless his own national religious government had declared him to be guilty of death.

So, Jesus' conviction has a double aspect. To the Jews it was a religious trial; but they had to give it the appearance of a political case, in order to win an understanding approval of His conviction from Pilate. The first thing necessary, then, was to discover some religious charge involving the death sentence.

This proved to be difficult. The testimonies of the false witnesses did not agree. Caiphas, fearing that the trial would be drawn out to great lengths, takes a short cut to the end he desires. With a show of solemnity he says, "If thou art the Christ, tell us" (Luke 22: 66). Jesus replies, "If I tell you, you will not believe me; and if I question you, you will not answer me, or let me go" (Luke 22: 67-68). During the past two years when they would not even listen to His words, He had appealed to His deeds as a motive for accepting Him. All to no avail. Besides, He was already judged in the mind of the council and it would be fruitless for Him to ask them what they understood by the term Christ, to inquire if it was really a crime to be the "anointed one of God."

Yet, Christ always is the model for man's actions. He is be-

⁷ LaGrange, *op. cit.*, vol. 2, p. 243.

fore the supreme tribunal of the nation endowed with authority from His Father. He confesses that He is the Christ and adds that He would soon be acknowledged by all, when He, the Son of Man, being seated at the right hand of the power of God comes upon the clouds of heaven.⁸ Yes, He is the Messiah. It is about Him that they, the doctors of Law, had read in the Psalms and in Daniel.⁹

The whole assembly burst forth, "Art thou, then, the Son of God?" (Luke 22: 70) Jesus, the master of the situation, answers, "You yourselves say that I am." Thus, He notes for the ages to come upon what charge He is condemned. Rending his garments in mock horror, Caiphas cries out, "He has blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What do you think? . . . He is liable to death" (Matt. 26: 65-66). Christ died because He claimed to be God's only begotten Son. This claim the Jews, mired in their pride, could not raise their wills to accept.

MOST SIGNIFICANT EVENT OF HISTORY

Through the centuries millions have accepted this claim. Thousands have died for it. Instinctively men consider conduct right or wrong depending on whether it is Christian conduct. Christ has led more crusades, inaugurated more reforms than all other leaders put together. Whether one stands in art galleries, browses about libraries, or listens to the music of the masters, he is forced to admit that He is the most significant Person of history.

Granting the fall of man and his consequent need of redemption, there is one act of this Person which is the most significant in all history, His death on the Cross. "For . . . when we were enemies, we were reconciled to God by the death of His Son" (Rom. 5: 10). His pierced hands remade the world, turned the flow of centuries back to God. It is because of this event that Columbus named the Bahama island on which he first landed, San Salvador, Holy Saviour. Historians may claim for Columbus' feat of courage the title of the Most Significant Event of History, but he and all Christians find their eyes centered upon Christ on the Cross. They believe that He is all that He said He is, the Son of God and the Saviour of men.

⁸ Cf. Luke 22:69; Mark 14:62; Matt. 26:64.

⁹ Ps. 109:1; Dan. 7:9.

QUEEN OF PEACE

MICHAEL JELLY, O.P.



IF THE MANY INVOCATIONS in Our Lady's Litany, no one comes to the lips more readily today than "*Queen of Peace, pray for us.*" Our hearts urge this petition heavenward with a great earnestness. Even after this plea for help has been uttered, it lingers on in the recesses of our minds. The words echo and re-echo through the chambers of the soul, a constant reminder of the modern world's greatest need, peace. The peace, which we seek through the most powerful intercession of our heavenly Queen, is harmony among nations, concord between the peoples of one country, and basically peace of soul.

What does it mean to call Mary Queen of Peace? Is this just a nice sounding title, a merely figurative tribute paid to her by loving children? The salutation signifies something infinitely greater than that. For Mary is a queen in the truest and noblest sense of the word. She is not named Queen of Peace only because of all creatures she is the most peace-loving. Our Lady is the Queen of Peace on account of her unique association with Christ the King.

To appreciate the solid basis for her royal dignity, we must first know the source of any queen's power and prerogatives. A queen, in the truest sense of the word, is not the woman who rules a country as its monarch simply because there is no male heir to the throne. In fact, she is king in everything except name since in her resides the royal power to command. Neither are we speaking of a Queen-Mother, who actually is queen before becoming mother of the present king. Therefore she does not derive her queenly status from him, but from his deceased Father who had been her husband. Properly speaking, a queen is the woman who reigns beside the king, because of her unique relationship to him. Since the royal couple are spouses, they are intimately united in all that concerns one another. His interests become hers. The two of them are made one in their mutual rights and duties.

The real king is not free to lead a private existence. He is a public person. The welfare of the entire kingdom is his own con-

cern. The common good is personified in him. The duties toward his subjects regulate the king's whole life. Along with this royal responsibility goes the right to rule all the people living within his realm. In practice this means to promulgate laws and to pass judgment on his subjects. Although the king usually governs indirectly through his ministers, the power to rule flows directly from him. His delegates can act only in his name.

Where a good king and queen are in power, peace also reigns. In their personal dedication to the general welfare, they stand in complete agreement with one another. She does not possess the right to command as he does. But prior to the royal command is a period of important deliberation, and here is where the queen exercises her power. The king looks to her as the only other person in the realm completely dedicated to the cause of the common good. Everyone else is influenced by his own private interests. And so the sovereign consults his royal consort about the course to be taken in the particular circumstances. The queen then enjoys a strong influential power in determining the king's command. This royal order in turn exercises a powerful influence upon the lives and actions of their subjects.

Among the primary concerns of a good king and queen is the establishment and preservation of peace in their land. They know well what tremendous hardships the waging of war visits upon their people. A program of peace always calls for a most wise rule. They must strive to order all their activity toward the harmony of friendly relations inside and outside the realm. The citizens of a country are much better disposed to live peacefully among themselves when they are convinced that their rulers are motivated by what is best for the well being of all. And so just laws will be issued that are truly directed toward the common good without imposing unnecessary burdens upon the shoulders of the people. Justice will be tempered by mercy in the execution and maintenance of law and order. The royal rulers will realize and sympathize with the social and economic conditions of their subjects. They themselves are regulated by wisdom, charity, justice, and mercy in governing the affairs of state. Certainly if this were the case in every country, there would be no difficulty in continuing concord with other nations. Of course we are speaking of the ideal government, and restrict our consideration to a royal government because of our purpose to appreciate better the Kingdom of Jesus and Mary. Since a true king and queen are united in their willing devotion to the happiness of their people,

the persuasions of one and the commands of the other, if obeyed, will lead to a true peace.

The ideal kingdom is perfectly realized where Christ reigns as our King, and Mary as our Queen. This kingdom has been referred to under various titles: the Communion of Saints, the Catholic Church, the Mystical Body of Christ. Even though all the names indicate the same community, each one emphasizes some special aspect. A brief consideration of them will help us to understand how Our Lady is truly a Queen because of her unique association with Our Lord. The definite causal connection existing between Christ's title to kingship and Mary's right to be queen will be more clearly seen.

Jesus' first claim to royal dignity is the fact that He is divine. Because He is the Son of God in Person, uniting the divine nature with a human nature, He is truly the Lord of all creation. At the beginning of his Gospel (1:3), St. John says of Him: "All things were made through him, and without him was made nothing that has been made." Christ as divine Creator made His own kingdom. Since Mary is truly the Mother of God, she shares in her Son's first title to royalty. She it is who conceived Him at Nazareth when He Whom the heavens cannot contain, at her free consent, took up His abode as true man in her virginal womb. St. Luke in the opening chapter of his Gospel gives us the inspired account of this most sacred event. "And the angel said to her, 'Do not be afraid, Mary, for thou hast found grace with God. And behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great and called the Son of the Most High; and the Lord God will give Him the throne of David his father, and *he will be king over the house of Jacob forever; and of his kingdom there shall be no end.*'" (1:30-33); "But Mary said, 'Behold the handmaid of the Lord; be it done to me according to thy word.' And the angel departed from her" (1:38). What greater indication of Mary's intimate association with Christ and His kingdom than the fact that a heavenly messenger awaits her consent to become His Mother. In a cave at Bethlehem, she gave birth to Him. Having a manger for His throne and a stable for His palace did not lessen Christ's royal dignity, but only enhanced the expression of His noble love for us. For He, a divine Person, the Lord and Master of all, came forth in His humanity from the most pure womb of the Blessed Virgin Mary.

On Calvary's heights our King and Queen gain their second

title to royal sovereignty. On the cross Christ conquered the powers of darkness. By the merits of His sacrifice He overcame the threefold force of sin, death, and Satan. His triumph was decisive. From His pierced side flowed the life-giving blood that was the price to be paid for His royal kingdom of the Church. The first Pope of that Church tells us: "You know that you were redeemed . . . , not with perishable things, with silver or gold, but with the precious blood of Christ" (I Peter, 1:18, 19). At the foot of the cross stood Mary, His Mother. She had freely consented to be His Mother knowing what the Prophets of the Old Testament had foretold about the sufferings of the Messiah. She had conceived Him not only that He might become man, but also that He might be our Redeemer. Her life of union with Him and the Kingdom He came to found reaches its climax on Calvary. Through her compassion, Mary made her will one with Christ's in suffering for the common good, the salvation of all mankind.

The Kingdom that was firmly founded at the foot of the cross is an eternal one. Christ rules forever with Mary as His Queen. She never ceases to be the Mother of God, a truth which is the root source of all her royal prerogatives. Of all women she alone was called to consent to become the Mother of Him Who is King from all eternity. This divine Maternity gave rise to her spiritual motherhood toward all men. For in giving birth to Christ, the Head of the Mystical Body, she also brought forth His members. He took human flesh from her virginal body in order to save us from our sins through His passion and death. Although Mary did not suffer the pangs of child-birth at Bethlehem, on Calvary she mothered the Kingdom of the Church amidst the greatest pain. She was Co-Redemptrix with Christ for our salvation. The merits of her compassion, united with and subordinated to the merits of His passion, gained eternal happiness for us. Our Lady's life of perfect union with Our Lord found its final completion with her Assumption into heaven. There Christ our King and Mary our Queen bestow upon us, the members of their Kingdom, the fruits of their merits. And so we see more clearly that Mary is truly a Queen because of her unique association with Christ the King.

The Kingdom of Jesus and Mary is pre-eminently one of peace. This peace is primarily spiritual, the tranquillity of order in the human soul. On the night before He died, Christ Himself, the Prince of Peace, said to His Apostles: "Peace I leave with you, my peace I give to you; not as the world gives do I give to

you. Do not let your heart be troubled or be afraid" (John, 14:27). The peace of Christ sets a man in order inside himself. Without this inner harmony, the concord of the whole community is jeopardized. We know only too well how difficult, even impossible, it may be to get along with others when something is wrong inside us. If we are selfish, then another person's rights are injured. Multiply the same basic disorder many times, and you see what can happen to a nation, in fact to the world.

The peace of Christ, which is the cornerstone of the common good, can come to us only through the grace of Christ. His grace alone lifts up and heals our fallen human natures. Since we all sinned in Adam, the father of our race, our souls begin their existence stained with original sin. Even after it has been washed away by the cleansing waters of Baptism, some disturbing effects of this sin remain. We do have difficulty at times in keeping our passions in order. There is a conflict between what we know should be done and what our lower appetites are attracting us to do. Even our understanding is darkened and our wills weakened by our inheritance of original sin. This makes for a devastating disorder in our lives which recede further and further from God, the source of all order. Without the grace of Christ giving us the strength sufficient to overcome temptations, peace of soul is impossible.

According to the magnificent wisdom and goodness of the divine plan, this grace of peace comes to us through Jesus and Mary. In all creation, both of them stand alone in their sovereign dedication to the common good of all mankind. Christ most perfectly personifies in Himself the common good. For in Him is resident the fullness of grace, and from Him, as Head of the Mystical Body, grace flows down into His members. Through Mary, who is called the Neck of this Body, comes every grace that we receive. She, the Mediatrix of all graces, enjoys the most powerful intercession in the Kingdom of Heaven. Because of her unique relationship with Christ, with Whom she is in perfect accord, her petitions infallibly lead to His command. And Christ's royal order is that His Queen distribute grace throughout the kingdom. For His rule, which is found in the New Law, is one of grace. This is truly His grace which brings peace into our souls by healing our fallen natures and at the same time elevates them to a share in the intimate and most peaceful life of God. Mary, who is the mediatrix and dispensatrix of this grace, is therefore most truly the Queen of Peace.

In his encyclical on the Kingship of Christ, Pope Pius XI tells us: "If the nations enter into the Kingdom of Christ, loyal to His Law, then the world of nations will receive that peace, which the King of Peace came to bring upon earth. For He came to reconcile all things in Himself; to serve and not to be served, a model of humility, teaching all men that 'His yoke is sweet and His burden light'." Since it is only in a world where men are at peace with themselves, that they can be at peace with one another, Jesus and Mary provide the only foundation for a true world peace. If men are not motivated by justice and charity in their dealings with one another, no treaty can be very secure or permanent. Only if men come to realize their higher unity in the Kingdom of Christ and Mary will there be harmony among nations and concord between the peoples of one land.

No more fitting conclusion to our consideration of the Queen of Peace could be placed than a quotation from Pope Pius XII's encyclical on the Queenship of Mary in which he designated May 31st as the date for the feast of Mary as Queen: "We also think that the feast which we have instituted through this Encyclical Letter, so that all may more clearly acknowledge and more zealously venerate the kind and maternal rule of the Mother of God, can contribute a great deal toward keeping, strengthening, and continuing the peace among nations which almost every day disquieting events disturb. Is she not the bow that God has placed in the clouds, the sign of the covenant that brings peace? 'Look upon the rainbow, and bless him that made it; it is very beautiful in its brightness. It encompasseth the heaven about with the circle of its glory, the hands of the Most High have displayed it' (Ecclesiasticus, 43:12, 13). Whoever, therefore, honors the Lady ruler of angels and of men—and let no one think himself exempt from the payment of that tribute of a grateful and loving soul—*let him call upon her as most truly Queen and as the Queen who brings peace.* Let him honor and guard the peace that is neither unpunished wickedness nor unrestrained license, but is concord well-ordered under the command and decree of the Divine Will. The maternal exhortations and orders of the Virgin Mary work to protect and increase this peace."

THE SAILOR FROM NEGROPONT

ANGELUS MURPHY, O.P.

ECCLESIASTICAL CAREER



ANGELUS CORRER was born in Venice about the year 1327, the son of a noble patrician family. His birth took place during the pontificate of John XXII, the second of the popes to reside at Avignon. History is silent about more than five decades in the life of Angelus Correr destined to play so important and so decisive a rôle in the termination of that sorrowful period in the Church's history which has come down to us as the "Great Western Schism."¹

On January 17, 1377, Pope Gregory XI entered Rome and took possession of the First See of Christendom, thus putting an end to the Avignonian residence of the popes, or what the Romans with just cause referred to as the "Babylonian Captivity of the Papacy." Gregory XI died in March of the following year, just before he could effect his announced intention of returning to Avignon. Angelus was now fifty years of age and still a simple priest, having as yet attained no ecclesiastical distinction.

Urban VI, Gregory's successor (elected in April of 1378), enmeshed in what was to prove the longest and most pernicious

¹ Papal Succession 1370-1431 :

Gregory XI	1370-1378	}	Roman Obedience
Urban VI	1378-1389		
Boniface IX	1389-1404		
Innocent VII	1404-1406		
Gregory XII	1406-1415		
Martin V	1417-1431		

Anti-popes during the schism :

Clement VII	1378-1394	}	Avignon Obedience
Benedict XIII	1394-1423		
Clement VIII	1423-1429		
Alexander V	1409-1410	}	Pisan Obedience
John XXIII	1410-1415		

schism of the Western Church, opposed by an adamant anti-pope, betrayed by the very cardinals who had elevated him from the archbishopric of Bari to the papacy, looked about for champions of his cause. He found in the humble, unpretentious Angelus Correr a devoted adherent of the Apostolic See, a filial and obedient son of Holy Mother Church, and in 1380 appointed him bishop of Castello, a city located on the Tiber north of Rome. Henceforth advancement was to be rapid for the aging bishop, for within twenty-six years he would be found sitting in the Chair of Saint Peter.

During the next decade he was appointed to the sees of Venice and of Chalcis, this latter the capital of the isle of Negropont, the largest island of Greece.² These two appointments were probably from the hands of Urban, who reigned until 1389. Pope Boniface IX, seeing that Angelus was a gifted shepherd, named him titular Patriarch of Constantinople, retaining at the same time the bishopric of Chalcis. Nine years later, about 1400, the same pontiff sent him as Papal Nuncio to Naples, where the situation was already out of hand: a bloody civil war was in progress and the fickle Neapolitans changed their fealty to the various claimants to the papacy as often as they deemed it advantageous to themselves.

Under Pope Innocent VII Correr held the posts of Apostolic Secretary and Legate to the March of Ancona. The fact that he administered the former office provides an insight elsewhere lacking into the intellectual attainments of the future pope. Angelus must have been a scholar of at least greater than ordinary erudition, since at this time the execution of papal briefs, which had to be prepared with the utmost possible accuracy and haste, devolved upon the Apostolic Secretary, and the appointment was generally given to one who could best acquit himself of the task.³

Seven months after his coronation as pope, Innocent, ascertaining the virtue and talents of the venerable Angelus, created him Cardinal Priest of the Title of Saint Mark, June 12, 1405. A year and a half later, on November 30, 1406, Cardinal Correr was elected pope, fourteen of the eighteen cardinals of the Roman obedience being present in the conclave. Angelus, now in his eightieth year, was the choice of the cardinals ostensibly because

² Negropont is the present day Euboea and is situated northeast of Attica and Boetia on the Euripos Strait.

³ Pastor, Ludwig, *The History of the Popes*, Kegan, Paul, Trench, Trübner and Company, Ltd. (London: 1938), Volume I, p. 170.

of his sincere piety, his genuine ability, and his earnest desire to do all in his power—even resigning the papal dignity if it were for the good of the Church—to put an end to the terrible schism embarrassing Christendom. He consented to the election and assumed the name Gregory XII.

PONTIFICATE

The papacy was now everywhere degraded, a political pawn in the hands of the secular princes. Its divided authority, doubtful, was unheeded; its voice, smothered and unheard. So low had sunk the papal prestige that in the consistory preceding Gregory's election, Peter Paul Vergerio did not think to hesitate when he said:

Of a truth, it seems to me that if, by the will of God, Peter and Paul were now to rise from the dead and enter here, they would not recognize the Church. I think they would no more receive it as their own than they themselves would be received by us. For unless they carried Bulls (in which they have no part but a portrait) you would have no faith in them; and they could hardly even expect to be trusted if they had neither gold nor silver.⁴

Gregory's work was cut out for him; all his efforts looked to the time when he would no longer be pope.

Gregory, as did all the other cardinals present in the conclave, took a special oath before the election, which embodied these important points:

- 1) He bound himself to abdicate if Benedict XIII, the reigning anti-pope, should do likewise or should chance to die, provided the cardinals of both obediences would unite to elect a new pope.
- 2) Within a month after his election he would notify Benedict and his cardinals, the Christian princes and the bishops everywhere of this undertaking.
- 3) Within three months of his election he would send ambassadors to Benedict to arrange a suitable place for a personal interview.
- 4) Gregory promised not to create any new cardinals, unless to equalize his College with that of the anti-pope. This obligation, however, was to cease if, through the fault of Benedict, union was not accomplished within fifteen months (a fact often overlooked by historians).
- 5) He would not dispense or absolve himself from this pact.⁵

⁴ Pastor, *ibid.*, n. 4; translation.

⁵ Adapted from Hughes, Philip, *A History of the Church*, Sheed & Ward. (New York: 1947), Volume III, p. 262.

Immediately after his election Gregory repeated the above oath and took exceptional care to see to it that it received all possible publicity. He assured those about him that, to repair the rent in the garment of Christendom, he was ready, notwithstanding his seventy-nine years, to set out with staff in hand or to cross the sea in an open boat to meet Benedict. Gregory wrote the anti-pope to this effect on December 12, 1406, and added that, in imitation of the woman in the Old Testament who preferred to give up her real claim to the child rather than consent to its being divided, they should both abdicate. Benedict replied in a similar vein and they agreed to meet at Savona, a city in the republic of Genoa and subject to France, which owed allegiance to Benedict, no later than All Saints' Day, 1407. Gregory, fearful of being captured by the French (a fear not groundless, since the anti-pope had secretly made provision for his capture and imprisonment), went as far as Lucca. Benedict, on his part, went to Porto Venere and no farther. Thus pope and anti-pope remained, within a day's journey of each other, both refusing to continue to Savona. Europeans jested disgustedly: "One is a land animal afraid of the sea [Benedict], the other a sea animal fearful of the land."

On May 4, 1408, while yet at Lucca, Gregory elevated his confessor, John Dominic Banchini, O.P., Archbishop of Ragusa, to the cardinalate. This worthy friar has suffered much from his contemporaries and from modern historians, the chief blame for Gregory's not resigning being laid to him. The hatred borne him is manifested in a satire purporting to be a letter from Satan to "John of Ragusa." The letter concludes by exhorting Cardinal Banchini to continue opposing Gregory's abdication and informs him that Satan has reserved for him the hottest place in the depths of hell, between Arius and Mohammed, where other supporters of the schism are ardently awaiting his arrival. "Farewell," it closes, "and be as happy as was our dear son Simon Magus."⁶ (John Dominic Banchini was beatified in 1832 by Pope Gregory XVI.)

Enraged by the failure of the claimants to the papacy to meet, cardinals of both parties began to desert their lords. Ten of Gregory's and twelve of Benedict's cardinals assembled at Pisa and convoked the illegitimate "Council of Pisa" on March 25, 1409. On June 5 this *conciliabule* (an illegitimately-convoked coun-

⁶ Simon Magus, the father of *simony*. This supposedly implies that John Dominic's ecclesiastical preferments were simoniacal.

cil and therefore no council) drew up a farcical deposition of both Gregory and Benedict as schismatics and heretics, and on the 15th elected Peter Cardinal Filargo, O.F.M. Conv., a Cretan Greek, as Alexander V. There were now three men claiming the bishopric of Rome! Alexander died the following year and was succeeded on May 17 by John XXIII, Balthazar Cossa, a cardinal more renowned militarily than ecclesiastically.

What was the character of the events that took place at Pisa? The succinct answer of Cardinal Hergenröther, a celebrated canonist, is:

Either Gregory was or was not legitimate before the Council took place. If he were legitimate, he did not cease to be by the decision of a headless assembly; if he were not, neither were the Cardinals who elected Alexander V, and their new election was invalid and unlawful. In the first nineteen sittings the Council had no Pope—without a Pope there is no Œcumenical Council. No right existed by which the Pope could be deposed; if Gregory broke his word, he sinned, but he did not forfeit his Pontificate. If there was no right to depose the Pope, there was no right to appoint a new one.⁷

When he heard what had happened at Pisa, Pope Gregory XII wept bitterly. He could see that this state of affairs might go on indefinitely: illegitimate councils might be held at decreasing intervals, each one putting forth an anti-pope until a counterpart of the Greek Schism unfolded. Already rumors were heard that the best remedy for the ills besetting Christianity was "A pope in every country." The conciliar movement was becoming stronger daily, supported by the secular princes and the great universities. Realizing all this, the pope wept.

CONSTANCE: ABDICATION

The Pisan anti-popes were bound by a conclave oath to convoke a council not later than 1412. John did so but it was not at all well attended; delegates from nearby France and Germany did not even arrive until the council was over. The following year Emperor Sigismund, John's champion, replying to the anti-pope's request for military aid in his battles with the other two claimants to the tiara, demanded that first, as a prerequisite to his supplying help, a new general council be summoned. John reluctantly agreed to the Emperor's desire that it be held in the Ger-

⁷ Pastor, *op. cit.*, p. 190, fn. 2.

man city of Constance. Very much apprehensive about his own fate, and that only, he entered Constance on October 28, 1414, five days before the conciliabule opened.

John's fears were not unfounded. When he first saw the Lake of Constance he exclaimed, "This is how foxes are caught!" Realizing his own approaching doom and hoping to disperse the conciliar fathers, he fled Constance disguised as a stable groom on May 20, 1415, breaking an oath to resign which he had sworn to the conciliabule two months previously. This act was later alleged as a crime disgracing the papacy. On the 29th of the same month, within a few days of his capture, he was deposed by the assembled delegates; two days later John formally accepted the sentence passed on him and ratified it. He swore never to call his deposition into question and handed over his seal and the Ring of the Fisherman. Then Cardinal Cossa was confined to prison in the custody of the Count Palatine Louis of Bavaria. Having no knowledge of German, he was unable to converse with his guards and spent his imprisonment writing verses on the transitory nature of mundane glory. Four years later he submitted to Pope Martin V. He died in November, 1419, so poor that the legacies he bequeathed could not be paid.

Events were now rapidly moving toward a climax. While the affairs described above were taking place, Gregory, at the instigation of John Dominic and to restore peace and unity to the Church, had decided that the opportune time to abdicate had come. He meticulously arranged and executed matters in such a way as to safeguard all that he claimed to be—and was. In two Bulls dated Rimini, March 13, 1415, Charles Malatesta, Lord of Rimini and his loyal protector, and Cardinal Banchini were commissioned to convoke a general council at Constance as his envoys. Further, he constituted Malatesta his proxy in resigning the papacy. The Bulls were addressed to Sigismund and appointed him to preside at the council; they in no way recognized the cardinals and other prelates assembled at Constance as constituting as yet a general council. It was expressly provided that the council should not be regarded as being convoked by Balthazar Cossa and that the latter should not preside thereat. Malatesta and Banchini then set out for Germany with the power to end the schism.

Accordingly, after they arrived at Constance, John Dominic read the Bull of Convocation and authorized, in Gregory's name, all that the council should do. Gregory was now directing the

drama and the conciliar fathers accepted the rôle he assigned them. Georg Phillips observes:

If even we admit the proposition that Gregory XII's fresh convocation and authorization of the Council were a matter of form, this form was the price to which he attached his abdication; and it meant nothing less than that the Assembly should formally acknowledge him as the lawful Pope, and accordingly confess that its own authority dated only from that moment, and that all its previous acts . . . were devoid of all œcumenical character. The recognition of Gregory XII's legitimacy necessarily included a similar recognition of Innocent VII, Boniface IX, and Urban VI, and the rejection of Clement VII and Benedict XIII.⁸

The council, now legitimately convoked, then declared that all the canonical censures imposed by reason of the schism were lifted. Next, Malatesta read the Bull empowering him to resign the papacy in the name of Gregory XII. On its part the council ratified all Gregory's acts, accepted the cardinals of his obedience into the Sacred College, promised that all his officers would be confirmed in their posts and declared that if he were barred from re-election to the papacy (which he was) it was not because of any personal unworthiness but only to avoid a repetition of the schism.

Finally, Charles Malatesta read the Act of Abdication, dated March 10, 1415:

I hereby renounce, cede and resign [the supreme pontificate] in this holy synod and universal council which represents the Holy Roman Catholic Church.

The Holy See was then declared vacant and the *Te Deum* sung in thanksgiving for the termination of the schism. The date was July 4, 1415. Gregory assumed the pontifical habit once more at Rimini, assembled a consistory and announced all that had taken place at Constance. He then laid aside the tiara, divested himself of the papal insignia and protested that he would never again resume them. And he kept his word. In a letter written shortly afterward he signed himself "Angelus, Cardinal Bishop."

CONCLUSION

As an expression of gratitude for his magnanimous concession the council conferred on Angelus Correr the Cardinal Bish-

⁸ Pastor, *op. cit.*, p. 201.

opric of Porto, recognized him as dean of the Sacred College, appointed him permanent Legate to the March of Ancona and decreed further that he was to have rank second only to that of the pope. But Angelus did not long enjoy these dignities; he died at Recanati in his ninety-first year, October 18, 1417. When his tomb in the cathedral at Recanati was opened in 1683, his body was found in a state of perfect preservation, still clad in the papal robes.

Angelus' speedy death was regarded as a sign that he had been the true pope, since God did not permit that another pontiff should be elected during his lifetime.⁹ In the *Auguries of Malachy*, a work which professes to depict the character of each of the popes until Peter II, the last pope, Gregory is portrayed as the "Sailor from Negropont," a name that can be viewed as particularly fitting since he was once bishop of Chalcis on Negropont and piloted the Bark of Peter through the tempestuous sea of schism, finally bringing It safely to harbor. His last words as he was called to receive his eternal reward were—

"I have not understood the world, and the world has not understood me."

⁹ The Council of Constance elected Otho Colonna, Cardinal Deacon, former Archbishop of Urbino, and as yet only a subdeacon, on Saint Martin's Day, November 11, 1417. He chose the name Martin V. Benedict XIII had been deposed by the council on July 26, 1417. He died at Peñíscola, Spain, May 23, 1423, persisting in his schism to the end, after having braved four popes, two other anti-popes and two "councils."

THE PERFECT SPIRITUAL MAN

"If any man offend not in word, the same is a perfect man (St. James 3:2)."

In anyone who is born of the Spirit, all sensible and exterior actions, and especially his conversations, are from the Spirit. They are fragrant with the Spirit, for scarcely anything other than God or the ordination of things to God is mentioned. From that it is manifest that exterior deportment—the control of the external senses, especially speech—is frequently indicative of a spiritual man.*

St. Dominic spoke only of God or to God.

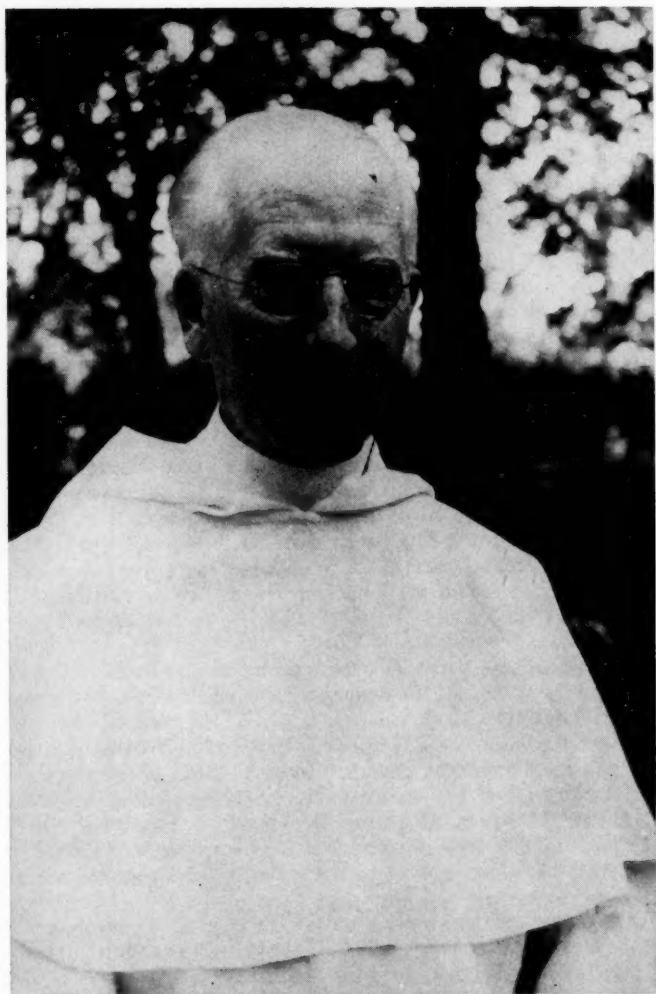
* From *The Gifts of the Holy Ghost* by John of St. Thomas in the translation of Dominic Hughes, O.P. Copyright 1951 by Sheed and Ward, Inc., New York.

GOLDEN JUBILEE
OF
THE VERY REVEREND
CHARLES JEROME CALLAN, O.P., S.T.M.



FATHER CHARLES JEROME CALLAN observed the fiftieth anniversary of his ordination to the holy priesthood on July 26, 1955. The jubilee was celebrated at the Maryknoll Seminary, Ossining, New York, where Father Callan has been professor of Philosophy and Sacred Scripture for almost forty years. The Jubilarian attended a Mass of Thanksgiving offered in the Seminary Chapel by the Reverend Charles J. Liberatore, M.M. The Reverend Eugene C. Kennedy, M.M., preached the sermon and the Most Reverend Raymond H. Lane, M.M., D.D., Superior General of the Maryknoll Foreign Missionary Society presided at the ceremonies. Present also among Father Callan's friends were a delegation of Maryknoll Fathers, Mother Mary Joseph, O.P., foundress of the Maryknoll Sisters, and Mother Mary Siena, O.P., Mother General of the Dominican Sisters, Rosary Hill. The Jubilarian was also honored by a message of congratulations and blessings from His Holiness Pope Pius XII.

Father Callan was born on December 5, 1877 in Royalton, New York, the fifth of the six children of John F. and Mary Somers Callan. He received his early education at Royalton District School and Locksport High School. His college studies were taken at Canisius College, Buffalo, New York. He entered the novitiate at St. Rose Priory, Springfield, Kentucky, and on October 8, 1899 received the habit of the Friar Preachers from the hands of the late Very Reverend L. F. Kearney, O.P., S.T.M. He made his religious profession on October 23 of the following year, and spent the next three years in the study of Philosophy at St. Rose Priory and St. Joseph's Priory, Somerset, Ohio. His courses in Theology were taken at St. Joseph's Priory and the Dominican House of Studies, Washington, D. C. On June 29, 1905, at St. Joseph's Priory, Bishop James J. Hartley of Columbus ordained him to the sacred priesthood.



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After his ordination his superiors sent him to the University of Fribourg, Switzerland, where he spent two years in post-graduate studies in the sacred sciences. In 1907 the University conferred upon him the degree of Lector of Sacred Theology. After his return to the United States in 1909 he was appointed a member of the faculty of the Dominican House of Studies in Washington, D. C., where he taught Philosophy and Sacred Scripture until 1915 when he was assigned to Holy Rosary Vicariate, Hawthorne, New York. Besides serving as a parish priest at Holy Rosary, Father Callan taught Philosophy and Sacred Scripture at Maryknoll Seminary, Ossining, New York. He held this position until failing health forced him to resign in 1954. From 1917-26 he also served as spiritual director and confessor to the Maryknoll Sisters. At the present time he is Vicar of the Dominican Community at Holy Rosary.

During the long years of his priesthood Father Callan has faithfully carried out his Order's mission to teach and defend sacred truth by the written word. Several theological and scriptural works of great merit, some written in collaboration with the late Very Reverend Ambrose McHugh, O.P., S.T.M., have come from his pen. In recognition of his literary talent and soundness of doctrine he was chosen in 1916 Joint Editor of the *Homiletic and Pastoral Review*. Despite ill health, he continues to serve as editor.

Father Callan's outstanding ability as a professor and author has been honored both by the Dominican Order and by the Holy See. In 1916 he was chosen by his province as a candidate for the *ad gradus* examination in Sacred Theology. He was again honored by his Province in 1931, when in response to the petition of the Provincial Chapter the Master General of the Order conferred upon him the degree of Master of Sacred Theology. In 1940 the Holy See rewarded his scholarly labors in the field of Sacred Scripture by appointing him Consultor of the Pontifical Biblical Commission.

Dominicana rejoices with Father Callan on the occasion of his Golden Jubilee and prays that God may give him strength and health to continue his work for souls for many years to come.

✠ FATHER FRANCIS JORDAN FANNING, O.P.

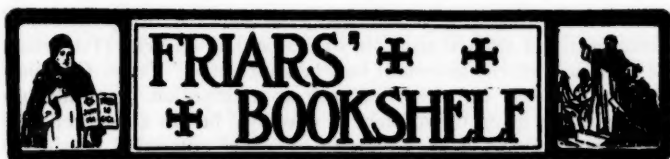
On May 8, 1955 Father Francis Jordan Fanning was suddenly stricken with cerebral hemorrhage and rushed to Misericordia Hospital New York where he died shortly afterwards. Death came a few days before the celebration of his fifty-first birthday and the twenty-third anniversary of his ordination.

Father Fanning was born in Jersey City, New Jersey, on May 18, 1904, the second of the four children of Peter A. and Clara McTague Fanning. His early education was received at St. Joseph and Sacred Heart parochial schools, and Lincoln High School in Jersey City. He prepared for entrance into the Dominican Order at Aquinas High School, Columbus, Ohio, and Providence College, Providence, Rhode Island. On September 8, 1925 he received the habit of St. Dominic at St. Rose's Priory, Springfield, Kentucky, and on September 9 of the following year made his profession of religious vows. From 1926-29 he took his courses in Philosophy at the Dominican House of Studies, River Forest, Illinois. The next four years were spent studying Sacred Theology at St. Joseph's Priory, Somerset, Ohio, and the Dominican House of Studies at Washington, D. C. On May 20, 1932 he was ordained to the priesthood by Archbishop Curley of Baltimore.

At the completion of his theological studies, Father Fanning was sent to Providence College, where he served as librarian. During the years 1944-46 he was a chaplain in the Navy with the rank of Lieutenant Commander. After his discharge from the Navy he returned to Providence College where he remained until 1952, when he was assigned to the staff of *Rosary Magazine*. At the time of his death he fulfilled the position of Editor.

On May 11, 1955 in St. Vincent Ferrer's Church, New York, a Solemn Mass of Requiem was offered for Father Fanning by the Reverend Sydney C. Osborne, O.P. The Very Reverend George C. Reilly, O.P., was deacon, with the Reverend Richard E. Vahey, O.P., acting as subdeacon. The eulogy was preached by the Reverend Patrick J. Conaty, O.P. Other Dominican priests assisted as minor ministers of the Mass. The burial took place in All Souls Cemetery, Pleasantville, New York.

To Father Fanning's parents and sisters, and to all his relatives and friends, *Dominicana* extends sincere and heartfelt expression of sympathy. *May his soul rest in peace.*



The Indwelling of the Trinity. By Francis L. B. Cunningham, O.P. Du-buque, The Priory Press, 1955. pp. xvii, 414. \$7.50.

In his historico-doctrinal study of St. Thomas' theory on this central mystery, Father Cunningham has produced a masterpiece of theological scholarship. After delineating the mystery and problem of the divine Inhabitation, he states the immediate purpose of his work: to demonstrate the doctrinal identity of St. Thomas' *Summa Theologiae* and *Sentences* in explaining the divine Indwelling. The author undertakes his task by treating the sources of scholastic doctrine on the subject in Scripture and Tradition, before placing the common teaching of the Schoolmen and their various early solutions to the problem. Subsequent to the solutions of Saints Albert and Bonaventure, he gives that of St. Thomas with comparative studies of it in the *Sentences* and in the *Summa Theologiae*.

Finally Father Cunningham draws three main conclusions: 1) St. Thomas teaches an identical doctrine on the Inhabitation in the *Sentences* and the *Summa Theologiae*; 2) All theories of the Indwelling which explain the triune presence from the formal point of view of God as cause, as principle or as 'operating' are irreconcilable with the theory of St. Thomas; 3) The presentation of the solution of the problem of the Inhabitation given in the *Sentences* is an invaluable commentary on the solution presented in the *Summa Theologiae*.

In his closing remarks, he reiterates the formal reason of the Indwelling of the Father, Son and Holy Spirit in the just soul: the Gift of Wisdom, which presupposes the supernatural habit of Charity and issues in supernatural love. The book is well supplemented with an appendix giving transcriptions of pertinent manuscripts, four tables containing comparisons of texts and outlines, a bibliography of works that contributed to the study, and indices of subjects and names.

In his preface the author says: ". . ., this is a technical study, employing means proper to its field of inquiry, of a difficult theological problem. Yet such is the subject matter treated, so vital and

'actual' the problem, that a larger audience than the professional theologians and trained students of the sacred sciences (for whom the work is primarily intended) may be anticipated." Father Cunningham enjoys every right to have such an anticipation. Not only has he enlightened us on the mystery in question; he has also excellently exemplified the way to determine St. Thomas' true mind on similar problems of theological importance.

M.M.J.

Academic Freedom. An Essay in Definition. By Russell Kirk. Chicago, Henry Regnery Company, 1955. pp. 210. \$3.75.

A sane book on academic freedom is welcome. Professor Kirk has written such a book. The Catholic reader will agree with him in principle for the most part, although Professor Kirk is a conservative humanist of the school of P. E. More and Irving Babbitt. He has defined and defended academic freedom, has exposed the dangers to it in our day, and has narrated some particularly flagrant violations of it. His notion of academic freedom is in accord with the Thomistic definition of freedom as lack of determination of the means, preserving the end. Academic freedom, he maintains, is possible only among men who believe in a supreme truth and an absolute moral law, who are dedicated to the discovery and dissemination of truth. It removes the obstacles to the pursuit of truth in our institutions of learning. It is not license. It is to be exercised within the limits of the divine and natural laws.

The principal dangers to academic freedom are erroneous notions of it and the alarming growth and influence of our state universities and colleges with their administrators drawn more and more from the ranks of the professors of education, and with their increasingly ignorant and vulgar student bodies. There are two principal errors concerning academic freedom, the one of the liberal skeptics, the other of the indoctrinators. The liberals think that academic freedom is absolute, that it allows for no fundamental dogmatic truths, that society may not regulate the academy for the common good. They confuse freedom with license and believe that it is the right of professors to come to no conclusions. The indoctrinators are at the opposite extreme. The conservatives like William F. Buckley consider that academic freedom is the freedom of trustees and administrators to oversee our educational institutions, which should teach Christianity and individualism. The social reconstructionists, who are disciples of Dewey, hold that the purpose of education is social service and that professors are free only to promote secularized

"democracy" and inculcate a naturalistic, "democratic" system of ethics. They set a false end for education. The true and proper end, according to Professor Kirk, is the perfection of the human person by the discovery and teaching of truth.

The origin of academic freedom is the natural law. It is a tradition based on human needs and has grown up naturally, as in Plato's academy. The maximum academic freedom existed in the medieval universities, where there was the greatest agreement on absolute, fundamental truths.

In spite of its labored, academic style, this book is a valuable defense of scholarship and civilization. L.W.

The Last Essays of Georges Bernanos. Translated from the French by Joan and Barry Ulanov. Chicago, Henry Regnery Company, 1955. pp. 262, \$4.50.

Bernanos, who insists that he is an ordinary man, has left the thinking world an extraordinary collection of apocalyptic writings. More than writings, for these essays throb with a dramatic force which rather characterizes the impassioned oratory of one atremble with an urgent message! As in the past, he has devoted his last days to trumpeting his familiar thesis: that our civilization is doomed to a "stupid death" at the pitiless hands of a "degraded form of intelligence"—technology—the machine age. At this he blasts away throughout four crackling essays: *France Before the World of Tomorrow*, *Why Freedom, Revolution and Liberty*, *The European Spirit and the World of Machines*. The varied manner in which he presents his thesis, the freshness of each sentence, the provocative element which permeates each paragraph—here is the wonder of these masterpieces of laudable defiance. He shocks the most apathetic of us into consciousness of impending tragedy (yet not entirely without hope or solution in the fifth essay, *Our Friends the Saints*), and at the same time, exposes us to a priceless object lesson in his writing which is free of pedantry and chock full of perspicacity. When the translators set about the delicate task of catching Bernanos' sparkling style in the American idiom, as they have done with little harm to either language, they but underscored the universality of this daring writer's theme.

Although one perceives a streak of self-consciousness here and there, it must be recalled that Bernanos is in the role of an essayist. The pungent overtones of the French apologete must be understood only as coming from one who has the genius to express for the many

what the totalitarian few have contrived to suppress by vicious propaganda. France, for Bernanos, is but a springboard; his purpose is clear—the spirit of liberty for which he crusades so ardently and expertly is that spirit which he is striving to mobilize in all peoples—it is that spirit which must oppose the machine civilization imposed upon men—not only of France—but of all nations! V.L.

Human Ascent. By Louis J. Lebreton, O.P. Translated by Robert and Martha Faulhaber. Chicago, Fides Publishers Association, 1955. pp. 122. \$2.50.

The central theme of modern philosophy, its dominating factor, is Humanism. This considers man as the center of the universe, all things being ordered to his advancement. Greater progress in every respect is the goal today: more material advantages are being sought through technology, and intellectual development is facilitated by extensive educational systems. Yet the results are unsatisfactory. As Dominican Father Lebreton expresses it, "men, one after another, each in his generation, end their lives not in greatness but almost always in mediocrity or corruption. . . . The history of the world is made up of a vast accumulation of man's failures." Right now the threat of a catastrophic war casts a shadow over all of mankind; in spite of all the material progress there are grave moral deficits. Something is lacking in modern attempts at Humanism.

In this admirable collection of essays, Father Lebreton diagnoses the difficulty as man's failure to consider the God-Man, his failure to follow the Way pointed out. True Humanism is Christian, and can only be Christian. So the remedy is for man to put himself in his true place in the universe—as a dependent creature. Then his life will be an ascent, a human ascent toward God. The true Christian is militant, "committed"; he is a contemplative. "In the last analysis it is only a question of living in the line traced by the sermon on the mount and summarized in the beatitudes."

Father Lebreton appeals to the modern mind; his refreshing style and terminology have lost none of their clarity in translation, and his approach to this interesting as well as important subject focuses the reader's attention on the solution to the difficulty. This is traditional doctrine clothed in ultra-modern style, presenting a penetrating picture of humanity with its debits and credits, and outlining the necessary reforms. It is Christianizing humanism.

G.A.V.

My Beloved. The Story of a Carmelite Nun. By Mother Catherine Thomas. New York, McGraw-Hill, 1954. pp. 252. \$3.50.

My Beloved lifts the shroud of misinformed mystery which commonly cloaks the popular concept of life in a Carmelite cloister, and ushers the reader into the fascinating company of wholly heaven-bent women. The book is Mother Catherine Thomas' autobiography, but her life is meant to be only illustrative and emblematic. Actually, her story is intended as the concrete personality sketch of an average Carmelite nun. A quarter-century in the cloister adds peculiar spiritual insight to her keen natural perspicacity, a combination of qualities which yields a thoroughly interesting narrative, intimate in its revelations without pandering to curiosity, insistent in its spiritual persuasion without lapsing into preachment. This splendid exposition of the significance of Carmelite dedication to sanctity and sacrifice, with its impressively rich relation of charity to the whole Mystical Body, makes rewarding reading. For potential or prospective applicants to the cloister, and for all who have any connection with Carmelite nuns, the book is of essential import.

B.L.K.

Medieval Political Ideas. By Ewart Lewis. New York, Alfred A. Knopf, 1954. 2 Vol., pp. xii, 661. \$12.50.

Ewart Lewis' anthology of medieval thinkers has made a twofold contribution to medieval studies. Her excellent translations have put at the disposal of students of political theory works until now unavailable in English and, most important of all, they give a new insight into the genius of these medieval masters. The period covered begins with the investiture struggle of the eleventh century and continues through the conciliar movement of the fifteenth. Topics discussed range from fundamental notions regarding the nature of law and the state to more complex problems of the structure of the Empire and its relations with the Church.

The author prefaces each chapter with an introductory essay. For the most part these are well done, although at times her interpretations of various doctrines lack clarity and precision. In reading the essays and translations the reader must be careful to distinguish between the opinions of the medievalists and the traditional and defined doctrine of the Catholic Church. The author might have profitably indicated such distinctions.

Despite these criticisms, Mrs. Lewis is to be congratulated. *Medieval Political Ideas* is a work of fine scholarship, and will undoubtedly be received with enthusiasm by students of political philosophy.

A.N.

John Carroll of Baltimore, Founder of the American Hierarchy. By Annabelle M. Melville. New York, Charles Scribner's Sons, 1955. pp. ix, 338. \$4.50.

At last a life of Archbishop John Carroll has been written which can be read by the average reader. In one volume the author presents concisely and in a vivid style the joys and sorrows experienced by the Father of our American Hierarchy during his quarter-of-a-century rule.

Although *John Carroll of Baltimore* would not be considered a reference book, still it is a scholarly, well-documented work as is indicated by the wealth of original sources quoted. In this outstanding biography Annabelle M. Melville does justice to the magnanimous personality of John Carroll. As a religious leader he gave himself without reserve to the salvation of souls in the United States; equally well did he prove himself to be a statesman by constantly striving to make the clergy and people grow up with the new republic—not become something foreign to it. This book is a glowing example to our present generation, showing that a good Catholic is always a good American.

The reader will gain not only knowledge of John Carroll, but also an enormous amount of background material relative to our pioneer church.

D.A.McC.

The Classical Heritage and its Beneficiaries. By R. R. Bolgar. New York, The Cambridge Univ. Press. 1954. pp. vii, 592. \$8.50.

The author of this imposing work has undertaken a task which is breath-taking in its scope. He has attempted to trace the development of the classical program of studies from its remote beginnings in the Homeric poems to the end of the Renaissance and Humanist movements. This undertaking called for a vast amount of knowledge, research and persevering effort, all of which are most clearly evidenced in the finished work.

The period of time covered is roughly some two thousand years. Acute and discerning scholarship has selected the outstanding figures and works for discussion. Minor overtones and influences are not dismissed, but are carefully noted. If no other reason for praise were to be given this book, the mere fact that the scholarly presentation of the tremendous area covered has been confined to one volume, would in itself be sufficient. However, there are many factors which coalesce to recommend the work.

The nine chapters which comprise the book are logically subdivided and each one contains a concluding section which attempts to integrate the cross-currents of the particular age with which it deals. The sections dealing with the Carolingian Age and the Pre-scholastic Age are particularly well done. It is quite understandable that in a work of this nature, specific persons cannot be scientifically studied without greatly increasing the size of the resultant work. However, neither does a work of this nature call for the almost complete lack, or at least the briefest of mention of the outstanding intellectual personality of the whole Medieval Period—St. Thomas Aquinas. This is perhaps the greatest single defect of the book—its apparent lack of appreciation for the work of the Angel of the Schools.

The concluding chapter of the work is in the form of an apologia for the classical heritage. In it the author shows the sorry state of affairs which has resulted since education ignored or repudiated the classical curriculum in favor of the more 'practical' program of studies so much in vogue at the present time. There is a valuable section of notes, and an excellent set of appendices of Greek Mss. in Italy during the 15th century and translations of Greek and Roman classics before 1600. *The Classical Heritage* will repay the educator or serious student of culture with its rich appreciation of the influence of the ancient and medieval writers on our own present-day civilization.

T.K.

The Unhurrying Chase. By H. F. M. Prescott. New York, the Macmillan Company, 1955. pp. 287. \$3.50.

Tragedy strikes young Yves of Rifaucou, esquire to the Count of Angouleme, almost on the eve of knighthood. The young Count of Poitou, later destined to become Richard Coeur-de-Lion, seizes the fief of Rifaucou, leaving Yves without any title or hope of knighthood. Yves tries to become a troubador and falls into disastrous love. He is overwhelmed by his consuming desire for revenge on Richard and inexorably sinks into the depths of degradation and dishonor. More importantly, his increasing shame is the result of his refusal to make total submission to the will of God. He becomes knowingly a hunted victim of God's love. Release comes only when, as in the Hound of Heaven, he finally turns in submission and finds all he lost within the embrace of divine Love.

This novel was first published in 1925 and is reissued following

the success of Miss Prescott's majestic *Man on a Donkey*. All should rejoice in this new opportunity for a sensitive and profoundly penetrating character study. Even those who normally eschew the historical novel will not regret the reading of it. Here one finds no globs of undigested history, no attempt to give a course in French manners and morals, no treatise on the influence of the Troubadors. This is, instead, a gripping, action-filled story, whose characters are deeply incised and finely drawn. It is a lusty yet a delicately told story with an inner strength so carefully hidden as to catch the reader in a stranglehold before he knows what has happened. There is an economy of delineation and a balance of plot which reveals Miss Prescott as one of the master craftsmen of the language.

A.M.W.

The Nihilism of John Dewey. By Paul Crosser. New York, Philosophical Library, 1955. pp. xi, 238. \$3.75.

The nihilism of John Dewey according to Mr. Crosser is the American philosopher's lack of any determinable cognition of the objects with which he is treating. Mr. Crosser traces this pattern of nihilism in Dewey's works, from natural science and logic through psychology and art and ending in the field of education—the discipline in which Dewey's influence seems to be strongest.

The pattern has several variations. One of these is Dewey's idea of continuity. Continuity is a form of extreme relativism; a cognitive means by which a something is related to another something and so on *ad infinitum*. You do not view the particular object under study as an object, but rather as a "complex factor" which is in process of growth. The end result of this type of cognitive viewpoint is to disqualify the object as a specific entity.

Another variation of the same pattern Mr. Crosser points out is Dewey's failure to *distinguish* by including under the same term objects which should not be associated. Thus under the term "language" is included without any qualification not only gestures, but rites, ceremonies, monuments and the products of industrial and fine arts.

Most of the interest of this book comes from discovering how the author traces this pattern in Dewey's works. For instance, Mr. Crosser points out how Dewey, in developing his famous critique of the traditional educational system, evokes his theory of the continuum. By this device he views the educational process as one of

continual growth, each experience influencing the one following and *always* related to some other "objective" factor such as the tone of the teacher's voice, or the air in the schoolroom, etc.

Mr. Crosser has done a valuable service in his criticism of Dewey by pointing out how really unknowable are the concepts and techniques used by the American philosopher. Whatever Dewey's service to American philosophy and education there is no denying that his methods lead to confusion. Because of the author's pinpointing analysis of Dewey's terms, the book serves to jolt the reader into a fresh realization of the type of thinking that has influenced the American education scene.

One regrets, however, that the author did not make his own intellectual position clearer or at least suggest the deeper errors which are the real source of Dewey's nihilism. As Fr. Ferrer Smith has pointed out in his article on Dewey in the April, 1955 issue of *The Thomist*, Dewey's basic error is that he denies the role of the speculative intellect and concentrates entirely on the practical. This is why he never looks at any object *qua* object but always in *relation* to something else which, of course, will never lead to specific differences.

B.D.

The Virtue Of Love. By Paul de Jaegher, S.J. New York, P. J. Kenedy and Sons, 1955. pp. xi, 176. \$3.00.

The Virtue Of Love is a book of meditations written to increase in us the desire to love God without limit. If read in a spirit of humility, it will spur one on to a more perfect union with God and help overcome self-love.

Father de Jaegher has written these "fully developed meditations" for those who have made some progress in the spiritual life. It is his purpose, by showing the loveliness of God and His desire for our sanctification, to compel all fervent souls to run the race for perfection until they reach the goal of unitive love.

The first chapter is composed of a meditation on the end of man and a brief consideration of the essence of perfection. This is followed by six meditations based upon the life of Our Lord. In one of these Father de Jaegher develops the idea that Jesus died not only for love of the Father, but for love of us. He then proceeds to show how this makes Jesus more lovable than if he had died merely for us. The remainder of the book consists of nine meditations on various themes. *The Virtue Of Love* can be used with much profit for spiritual reading.

E.M.B.

The Primacy of Peter. By Monsignor Charles Journet. Translated from the French by John Chapin. Westminster, Md., The Newman Press, 1954. pp. 144. \$2.75.

One of the crucial apologetical problems in discussions with conservative Protestants is the question of the primacy of Saint Peter and his successors. Msgr. Journet, already known for his *Wisdom of Faith*, now discusses this problem in his excellent *The Primacy of Peter*. The book is primarily written as a refutation of the teaching of the well known Protestant, Professor Oscar Cullman, but it does much more.

Msgr. Journet adopts a truly theological point of view, for he shows that the question of the primacy is not merely a controversy about one or two Scriptural texts, but is a manifestation of a basic conflict regarding the nature of the Church. The author shows that even though both Catholics and conservative Protestants assert the divinity of Christ and the authenticity of the Gospel texts regarding the primacy, they have opposed views about the nature of Christianity. These views are rooted in doctrinal differences with regard to the Incarnation—or in metaphysical terms, with regard to the analogy of being. Priests and seminarians should be especially interested in this book.

J.M.H.

The History of Israel. Two Volumes. By Very Rev. Guiseppe Ricciotti. Translated from the Italian by Fathers Richard T. Murphy, O.P. and J. C. Della Penta, O.P. Milwaukee, Bruce Publishing Co., 1955. pp. 448 and 488. \$15.00 per set.

The history of the Jewish people has been beautifully written by the Psalmist. In three psalms, the Sacred Poet has transmitted to us their moving story: Psalm 104, which tells of God's love for the Jews; Psalm 105, which tells of the infidelity of the Chosen people; and Psalm 80 which gives us the central theme of Jewish history.

Fr. Ricciotti's monumental work is but an extension of these psalms. He retains the beauty of the Hebrew poetry, and fills in with modern scientific findings. As a result, this work has charm and accuracy—two qualities rarely found together in history books.

In the first volume, the author follows the story of the Jews up to the Exile. The introductory chapters on the neighboring nations, and archeological explorations are helpful in avoiding repetitions throughout the book. There then follows an excellent chapter

on the Bible as an historical source (here the author treats of the famous Wellhausen theory). After all this preliminary matter, the author begins the history of the Jews.

Volume Two likewise has some introductory chapters, mainly on Hellenism and its effects upon Jewish civilization and history. Once again, Fr. Ricciotti lays the groundwork succinctly before entering into the actual history of the Jews. This system enables the author to place all his digressions, so to speak, in one place, so that the history proper runs along smoothly.

The historical narrative is swift, the characters sharply delineated, the findings of science correlated in an interesting and enjoyable manner; in short, the book will be read with great relish and will have great appeal. Commendation is due the translators for they have successfully transferred into English the readable quality of Ricciotti's flowing prose. Comparable to Heinisch's classic work on Jewish history, this book will find a sure welcome among all Scripture students and lovers of the Bible.

E.B.

The Situation of Poetry. By Jacques and Raissa Maritain. Translated from the French by Marshall Suther. New York, Philosophical Library, 1955. pp. x, 85. \$2.75.

These four essays on the philosophy of poetry by M. and Mme. Maritain, written in the thirties, should be enlightening to those versed in literature and philosophy. But they will not be without difficulty for American readers, because this book is a study of poetic self-consciousness in modern French poets, and the language of the last two essays is highly technical. Even the reader who is acquainted with Thomistic terminology may often have to grope for the concepts represented by certain English words.

The book seeks to place poetry in its situation among the habits of the soul as well as in time. The principal question which unites the four essays is the problem of poetic knowledge and its distinction from and comparison with speculative knowledge and mystical knowledge. Like mystical knowledge it is affective knowledge, but its term is a work to be made, not union with its object through love. And since it is affective and practical it differs also from speculative knowledge, although it embodies and represents being in the concrete. Poetic knowledge, sometimes called the poetic experience, is a concrete experiencing of the world by the mind. It is distinct from the poetic work itself but must terminate in such a work.

The aberrations of modern poets result from ignoring two facts about poetry. First, that poetic knowledge, which is a dark knowledge of a concrete symbol, must produce the fruit of a poem, an external work. Some modern poets have tried to rest in the concrete knowledge of themselves and of the external world which the poetic experience gives. In doing so they have attempted to know things as God knows them—in Himself, without producing a poetic work. The inevitable result has been frustration and the abandonment of both poetry and the poetic experience. The second fact ignored by many modern poets is the symbolic character of the poetic work, which must have intelligible meaning, must represent some aspect of being concretely experienced by the poet. Carried away by their creative power, these poets seek to create forms as God creates, without dependence on anything presupposed. As a result their works are mere nonsense, devoid of intelligible meaning.

Despite the difficulties of terminology and subject matter which this book offers, the reader will be richly rewarded for his pains in reading it. It is an important contribution to esthetics.

L.W.

Essays on the Priesthood. St. Meinrad Essays, Vol. 11, no. 1. St. Meinrad Seminary, St. Meinrad, Indiana, 1954. pp. 100. \$1.00.

On the centenary of its founding, the Archabbey of St. Meinrad herein receives its diadem. Imposed by the hands of her alumni sons, greater luster is added to the already famous seminary. The essayists themselves are proof enough of the priestly calibre which St. Meinrad has inculcated into the American clergy. With just pride, a few of her 1800 priest-sons dedicate this illuminating booklet to a prolific mother.

Christ gave the sacred priesthood to the world; the Archabbey prepared the authors for this great privilege; now they relate their priestly experiences in varied fields. They have succeeded in presenting in succinct language the daily life of a Shepherd of Christ. Each essay is short and usually entitled "The Priest and . . .". Of exceptional merit are the sections treating of priestly relations with Bishops, The Mother of the High Priest, and the pen-holding Priest. The everyday problems of pastoral duty are vanquished and priestly privileges are amplified. There seems to be no facet of Christ's work which has been neglected; each presentation is all-embracing. They are gems of composition reflecting a good deal of thought and time.

Frequent authoritative quotations substantiate the facts and of striking note are the concluding "squibs" from papal addresses relative to the treated topic.

The booklet succeeds to an eminent degree as a composite picture of the Priest and Christ. It emerges as a highly practical auxiliary in its field. From its reading the priest will garner a better Christ-like attitude for his flock; the laity a deeper appreciation of the Priesthood. It is a true "crown of glory" for the Priesthood and St. Meinrad.

J.D.L.

A Place of Coolness. By D. M. Brosia, New York, P. J. Kenedy & Sons, 1955. pp. xii, 175. \$3.00.

Harry Menard begins a desperate search for his brother Alex, a famous New York novelist, whose disappearance remains a mystery to his two best friends: Jaffa, the literary agent who discovered him; and beautiful Monica who lives only for the return of her beloved.

Rapid-flowing dialogue helps to produce a mental picture of the missing person. But just when the picture seems to be in focus, the reader is confronted by a startling turn of events. The young writer's friends thought that they knew him. Yet, only a white-robed Priest-professor at the Dominican College in New England holds the key to his whereabouts. Father Fisher knows well why the "old" Alex died to this world, where fame, honor and pleasure are held in such inordinate esteem, by embracing Christ's Cross and embarking on a new and dedicated life in His Presence.

This is something more than a new conversion story. It is a refreshing first novel by a recent alumnus of Providence College who has a keen grasp of the current conflict between Christianity and modern paganism. His ideas express more than intellectual acumen. They also represent moral convictions. Into the fabric of a good plot he has woven frequent observations about human relations, in striking statements, without lapsing into moralizing. Even the unique chapter headings are skillfully arranged to preserve continuity.

A Place of Coolness will appeal to the mature reader who selects a novel for lasting moral content as well as fleeting enjoyment. It is an accurate story because it makes no attempt to excuse a distressing modern tragedy: so-called intelligent humans grasping for a heaven on Earth and, in reality, preparing for themselves an eternity of Hell.

J.D.C.

Cardinal O'Connell of Boston. By Dorothy G. Wayman. New York, Farrar, Straus and Young, 1955. pp. 307. \$4.00.

Because this is a biography of Boston's only Cardinal, and is written by a Boston newspaper-woman whose high regard for His Eminence appears throughout the book, the casual or the skeptical might be led to suspect its value. Perhaps the mosaic, which Miss Wayman states is her intention to construct, might be composed of stones quarried a little too close to home or arranged in too pleasing a pattern to Bostonian eyes to enjoy much objective value. Happily, we find that the present work is both reliable and objective, the fruit of much painstaking research, and though the author's admiration for Cardinal O'Connell is clearly in evidence, even more apparent is her love of truth. She presents him neither as villain nor as hero, but as he was—a remarkable man, perhaps even a great one, who nonetheless shared in the faults and failings common to all men.

This book is well documented but makes no claim to be a definitive biography, an exhaustive study, or even a complete history of the Cardinal's life and times. It is rather a work in which, amid the broad outlines of his life and role in the Church, is interspersed a variety of anecdotes and personal experiences that render the account light and readable. Absent is any studied character analysis of Cardinal O'Connell; absent too is any separate chapter dealing with his sphere of influence in the Church at home and abroad. Still the reader comes away from the book with a clear insight into both, due to Miss Wayman's clever handling of facts in such wise as to suggest and intimate these, instead of relying on a less interesting though more direct manner of presenting them.

Certain defects, however, must be noted. One is the author's occasional tendency to heap up fact upon fact in a somewhat confused and disorderly fashion, rather than employing a dovetailing and interweaving of facts, so essential for a unified style. Attention should also be called to the omission of an index to the book, as well as to many instances of hasty proof-reading.

Apart from these criticisms, the book seems to be quite worthy of recommendation, especially from an historical point of view. Anyone with an interest in the history of the American Hierarchy will find this biography both absorbing and informative. G.D.

The Way of the Cross. By Caryll Houselander. New York, Sheed and Ward, 1955. pp. 173. \$2.75.

First presented as a series of articles in the *Sacred Heart Messenger*, these meditations of Caryll Houselander on the four-

teen Stations of the Cross have been collected and published as one of her last works before her death. To one accustomed to Saint Alphonsus Ligouri's "standard text" for the Stations this little book will open new vistas for thought, and will deepen the appreciation of Christ's Passion—the most important part of His life. For not only was man's redemption effected by it, but in it Christ gave the supreme example of living and loving to people of all times. "Each one meets himself on the *Via Crucis*. . . he finds the meaning of his own suffering, the power of his own capacity to love."

The spirit of Christ's suffering has been captured in these fourteen meditations, which, without being sentimental and over-persuasive make the Way of the Cross seem very real and personally applicable. A poem-prayer and a simple, inspiring illustration, also by the author, accompany each meditation, completing an excellent book which could be profitably read at any time of the year.

G.A.V.

Aquinas on Nature and Grace. Vol. XI of The Library of Christian Classics. Translated and edited by A. M. Fairweather. Philadelphia, The Westminster Press, 1954. pp. 386. \$5.00.

The general editors of this series, which is aimed at a non-Catholic reading public, have sought to present in English a number of Christian treatises written before the close of the sixteenth century. Of the twenty-six volumes, slightly over half are pre-Reformation. The last twelve are taken from the writings of those stormy hundred years. This alone seems a disproportioned emphasis, if not a silent value-judgment on the Christian thought which preceded Luther and Calvin.

Catholics will readily agree, however, that selections from the *Summa* of St. Thomas, which manifest the Angelic Doctor's attitude toward the relation between the natural and the supernatural, do hit upon a subject where St. Thomas puts his best theological foot forward, not by innovation, but by clarification and constant application of the principle, "Grace perfects nature." Thus the editor's choice of texts such as qq. 1-4 of *Prima Pars*, which show nature at its best in demonstrating the existence of God, put side by side with the tract on grace and also the questions which deal with the theological virtues, manifests no little acumen.

The translation on the whole is true and accurate. Occasionally, however, attempts are made to clarify arguments for the inexperi-

enced reader by juggling propositions, with the result that the unfolding of a distinction is clouded. Although easy reading is desirable, the fact that St. Thomas wasted few words makes anything but a literal rendition of his texts hazardous.

The preface to the present volume contrasts St. Thomas with St. Augustine, and also with subsequent theological development, especially at the council of Trent. Because the writer fails to see the continuity of Christian thought, both St. Augustine and the conciliar fathers are treated rather harshly. The former is presented as having espoused such theses as the total corruption of human nature through original sin to the extent of the destruction of free will, and the impossibility of coming to any knowledge of God through the created world. The latter are criticized for not having carried to their logical conclusion St. Thomas' principles on the absolute gratuity of salvation.

St. Augustine's position is, admittedly, elusive because his writings are occasional, not systematic, polemic, not scholastic. Yet even in writing against Pelagius in the evening of his life the Bishop of Hippo said: "We do not take away the freedom of man's will, but we preach the grace of God" (c. 36 of *On Nature and Grace*). Again, allowing for the emphasis upon man's ability under grace to merit, which was the Catholic reaction to the sixteenth century controversy, it is difficult to see how one could miss the obvious truth that St. Thomas and Trent on justification are of a single mind.

The editor also makes a serious attempt to evaluate St. Thomas' own contribution to Christian thought, especially in the sphere of the rational proofs of God's existence, and the intrinsic nature of grace. He believes that the five ways cannot stand without the immediate intuition implied in St. Anselm's ontological proof. With regard to grace, he is reluctant to admit some points which Catholics recognize as fundamental.

B.M.S.

Origen. By Jean Danielou. Translated from the French by Walter Mitchell. New York, Sheed and Ward, 1955. pp. xvii, 343. \$4.50.

Prayer and Exhortation to Martyrdom. By Origen. Volume XIX, Ancient Christian Writers. Translated and annotated by John J. O'Meara, M.A., D.Phil. (Oxon). Westminster, Maryland, The Newman Press, 1954. pp. vii, 254. \$3.25.

Origen, who died in 253, is generally thought to be one of the truly great men of the early Church because of his contribution to

theology, and to exegesis in particular. Father Daniélou, in his study, attempts to present a balanced and fair explanation and evaluation of the entire range of Origen's thought, together with a short biographical sketch and reflections upon his character and sanctity. The study is clear and orderly and profits from the smoothness of its translation.

This work has the definite tone of an apologia, for Origen has been a controversial figure ever since his own lifetime, and Father Daniélou attempts to show that a fair and complete appraisal of the man and his work vindicates his position as a loyal and faithful son of the Church, and as a thinker who ranks with St. Augustine. But the author expresses a criticism which seems to contain the basic reason against this thesis when he points out that Origen should have stayed on the threshold of the mysteries of the Faith, rather than attempt to explain them by reason. Origen's errors are so numerous and serious that they would seem to vitiate anything the modern student might learn from him. Although he lists the errors, Father Daniélou does not come to this conclusion.

But this opinion seems to be supported by the two treatises of Origen, *Prayer* and the *Exhortation to Martyrdom*, although Origen's approach to the two subjects is quite edifying. The treatise on prayer contains theological errors, and what he says that is true is said much better by other writers. The treatise on martyrdom, however, is written with a certain power that derives special value from the beautiful way in which he weaves his thought around the substance of Scripture.

C.M.H.

The Story of the Rosary. By J. G. Shaw. Milwaukee, The Bruce Publishing Company, 1954. pp. 175. \$3.25.

The author begins by outlining the historical antecedents of the rosary. His hypothesis is that the rosary is a complex blending of several elements, each having its own development independent of the other. In this general section he seems to be on solid ground. He wisely avoids the fallacies based on similarity which have been the downfall of previous historians, and in general presents a well-balanced picture.

It is only when he gets into the story of the Dominican Rosary proper that he seems to slip up. His basic trouble seems to be a confusion as to the meaning of the term "meditation" as applicable to the Dominican Rosary. This is quite understandable. The term has two meanings today. The more widespread, perhaps, but highly re-

stricted meaning of the word is an exercising of the lower intellect, principally the imagination, and is the prelude to mental prayer properly so called. Only in this sense can the "clauses" of Dominic the Carthusian be called meditation. The more traditional meaning of the term meditation covers the whole process of mental prayer without dividing it up into watertight compartments. It is in this sense that the term is used for the Dominican Rosary.

In his treatment of the parts played by Alan de Rupe and St. Dominic, the author seems to abandon the commendable objectivity of his preceding chapters. This part of the Rosary's history is the crux of the whole problem and, it must be said in the author's defense, the most highly controversial. Nevertheless, a fairer picture of Alan is possible as was proven by Fr. Most in his recent book *Mary in Our Life*. Mr. Shaw's presentation of the case of St. Dominic is somewhat ambiguous and it is difficult to discover just what his position is. In the beginning of the book he proposes a theory concerning legends which is a misleading oversimplification; in the middle he seems to deny any authorship to St. Dominic at all; in his summary he seems to attempt an unhappy middle stand.

A.M.W.

No Longer Two. By Walter J. Handren, S.J. Westminster, Maryland, The Newman Press, 1955. pp. xiv, 242.

The Image of God in Sex. By Vincent Wilkin, S.J. New York, Sheed and Ward, 1955. pp. 88. \$1.75.

In the matter of chastity, as with all virtues, there are two extremes to be avoided. There are some who would grant complete license in sexual relations, leading to all the vices opposed to Christian marriage, while others, imbued with a false notion of chastity, are shocked at the mere mention of sex. The two books under discussion are wonderfully complimentary in destroying these false attitudes, and presenting the positive beauty, dignity, and holiness of sex in Christian marriage.

No Longer Two is a detailed commentary on the Encyclical *Casti Connubii* of Pope Pius XI. The format is simple, clear, and practical. Each section (two or three pages) begins with excerpts from the Encyclical, followed by a commentary in which the author defines the terms used in the Encyclical and shows the importance and application of the principles laid down by the Pope. After each commentary references for further reading on the particular point are given. The

Sections are concluded with a few "Thought Provokers" to stimulate deeper appreciation for the Church's teaching. Although designed for the college classroom, it would also be a valuable guide for a discussion club, for marriage counseling, and adult marriage courses, since it deals with such subjects as the Nature of Christian marriage, the benefits that accrue from marriage, the errors contrary to and the vices opposed to marriage, and remedies to be applied.

Everything that God made is good not only because it has come from His creative hand but because in its own way and according to its nature it reflects something of His own Divine perfection. For this reason every natural good can lead us to God, and finding God reflected in creatures gives us a greater appreciation, a deeper respect for the things He has given us. *The Image of God in Sex* is a meditation on sex in which the author shows that the power of human generation is a sublime gift which in a complex and material way reflects the simple, eternal, spiritual generation of the Divine Son proceeding from the Father, that the marriage bond reflects the sacred union of Christ with His spouse, the Church. Such a meditation based on the analogous concept of generation and the metaphorical sense of marital union brings the mind to bear on the most salutary aspect of sex, namely that it is a reflection of Divine and supernatural perfection. Yet it must be remembered that since it is based on analogy and metaphor the terminology used by the author cannot always be taken in a strictly literal theological sense. D.L.

A Retreat for Lay People. By Ronald Knox. New York, Sheed and Ward, 1955. pp. 258. \$3.00.

This book is compiled from various retreat talks given by Msgr. Knox during the past fifteen years. The series consists of twenty-four talks arranged in short chapters. These meditations are not permeated with a central theme; on the other hand they have not been thrown together at random. For there are three groups of eight meditations, each being dominated by one salient theme. The "foundations" sustain the first group, while the second is based on the life and death of Our Lord, and the third meets the "day to day needs."

In these meditations Msgr. Knox' celebrated knowledge of scripture is once again manifest. His striking applications of familiar scriptural events make the reader aware of the author's profound interior life, a characteristic which may not have been so evident in some of his previous works. His deep understanding of human nature will also impress the thoughtful reader. The book is recom-

mended to those wishing to make a profitable private retreat, and also to priests and religious who have been searching for forceful and authoritative applications of the scriptures. T.B.S.

Living Christianity. By Michael De La Bedoyere. New York, David McKay Company, Inc., 1954. pp. xvii, 200. \$3.00.

Religious conversion is not restricted to an individual's turning to a creed or belief. Not only can there be a conversion to, but also a conversion *in*. Even cradle-Catholics must develop through a certain metamorphic stage of the spiritual life, before blossoming into the full consciousness and practice of Catholicism. It is this "second conversion" that Mr. Bedoyere expounds in his observations on his Faith in general and its effect on his life. His realization of the beauty of the Church, after 50 years of being perhaps a better than ordinary Catholic, has sparked him to illuminate points which, if discovered earlier in life, might have given him a deeper appreciation of his Faith. The awareness of God dwelling in the soul and the necessity of *living* Catholic doctrine are stressed repeatedly, as he demonstrates their positive connection with education, spirituality, the Sacraments, and the Church.

Mr. Bedoyere's background as a journalist and scholarly lay-Catholic affords him definite advantages in surmounting the difficulties to be overcome in producing a work of this calibre. Though written in an informal, "talkative" style, it combines solid Church doctrine with generous portions of philosophy. Moreover, it is all injected with a persuasive appeal to *live* Christianity. J.S.F.

Obadiah, Micah, Zephaniah, Haggai and Zechariah. By The Rev. Sebastian Bullough, O.P. London, The Saint Catherine Press, Ltd., 1953, pp. 131.

This work on five minor prophets (Obadiah, Micah, Zephaniah, Haggai and Zechariah) completes the *Westminster Version of the Sacred Scriptures* with respect to the Minor Prophets. *Malachy* appeared in 1934, *Nahum and Habakkuk* in 1937, *Jona* in 1938; *Hosea, Joel and Amos* will be contained in the companion volume to the present work. As the General Editor notes, a good deal of the present work may be found in the author's contribution to the *Catholic Commentary*.

The author usually begins with a brief historical summary, without which the prophetic books are well-nigh unintelligible. He sum-

marized pertinent historical data in an excellent historical chart at the beginning of his work. For readers who are unfamiliar with proper names translated from Hebrew, he lists both the Douay and Westminster spellings (e.g. Zedekiah—Sedecias), thus avoiding the occasion for confusion on the part of students who are studying the Minor Prophets for the first time. Notes on Hebrew poetry and textual emendation follow.

The next five sections deal with informative introductions to the five Minor Prophets treated. The text of each prophet is then introduced by excellent summaries in outline, and finally detailed notes on each book are grouped together in the last section of the work.

Father Bullough has faithfully adhered to the main object of the *Westminster Version*: to produce a trustworthy literal translation of the Sacred Scriptures from the original languages (Hebrew, Aramaic, Greek). His notes, clear and up-to-date, reveal his familiarity with the best works on his subject. His work has maintained the high standard for which the *Westminster Version* has been justly praised.

T.A.C.

Tenders of the Flock. By Leo J. Trese. New York. Sheed and Ward, 1955. pp. 190. \$2.50.

Someone recently said after reading an exceptional essay, "I read it the first time to see what he had to say. I read it the second time to savor it." Regular readers of *Emmanuel* magazine will have already perused these latest essays of Fr. Trese. They will rejoice to know that they are now gathered in book form for repeated savoring. There is nothing new in what Fr. Trese has to say about the spiritual life of the priest. It has been said many times before over the centuries by the best spiritual guides. The peculiar genius of Fr. Trese is to be able to translate the ideas of priestly spirituality into 20th century idiom, to apply these ideas to the life of the priest of today without losing anything of the surety or the solidity of the originals. He has, further, a keen penetration which will set the clerical reader squirming with some discomfort in his chair. But it is all done with such quiet charm and modesty that one must acknowledge that the source of the discomfort can only be twinges of the reader's own conscience. In the words of St. Augustine's rule, Fr. Trese corrects the stray, encourages the faint-hearted, strengthens the weak, and is patient with all. The topics are varied and cover the gamut of priestly life.

A.M.W.

The Meaning of Holiness. By Louis Lavelle. New York, Pantheon Books, 1954. pp. xi, 113. \$2.75.

To think of saints as strangers of another world in another world is a common attitude in an age that is as far removed from seeking holiness as our own is. We speak of the age of saints as if it were an historical fact never to be repeated, a glorious past to be remembered, but never again to be realized. Such an attitude would vanish with a glance at the opening chapters of this brief volume in which the author discusses the meaning of holiness in our present milieu. With a light and refreshing touch of his pen the author places the meaning of holiness back into this work-a-day world where all the saintly lives were lived, where "in everyone of our neighbours there is a potential saint," where we ourselves are constantly being given the means to seek sanctity.

After this rather general discussion of holiness the author considers in more detail the spirit in which certain saints have attained an eminent degree of sanctity in this world. The section on Franciscan Spirituality is excellent. While displaying a profound appreciation of Franciscan Spirituality, the author is nevertheless mindful of the marvellous diversity of means to attain union with the one true God. He continues his discussion of holiness with successive considerations of St. John of the Cross, St. Teresa, and finally St. Francis de Sales.

Though the author presents the Carmelite spirituality of St. John of the Cross and St. Teresa with the same vital enthusiasm and simplicity of style as the rest of the book, he unfortunately loses the crisp clarity of the earlier chapters. Throughout this section he repeatedly insists on viewing the mystical doctrine of the great Carmelites in terms of the Cartesian philosophical method. He compares the renunciation of all that is merely human, which is reached in the dark night of the soul, with the renunciation found in the methodical doubt of Descartes, and concludes that the method of St. John of the Cross and at times of St. Teresa is Cartesian. This is evidently not something the author discovered in St. John of the Cross, but a fancy imposed upon the saint by the author. It is probably meant as a device to help the reader, but the Cartesian methodical doubt clouds rather than clarifies the meaning of the supernatural renunciation in the mystical doctrine of St. John. We are reminded of the words of Pope Pius XI in his Encyclical *Studiorum Ducem*, "if we would know all the many states of life, for instance, of perfection, the religious, the apostolate, and in what they differ and what is their nature and force; if we are seeking to know these and such points

of ascetic and mystical theology, we must first of all approach the Angelic Doctor."

The Cartesian interpretation in the Chapter entitled "St. John of the Cross and Contemplation" and to some degree carried into the chapter entitled "St. Teresa: The Union Of Contemplation And Action" does not give a true appreciation of these saints and their mystical doctrine. It is one cloud in a book that is in every other way as light and refreshing as an autumn day. D.L.

Ambassador in Chains. By the Most Reverend Raymond A. Lane. New York, P. J. Kenedy and Sons, 1955. pp. 249. \$3.50.

Bishop of the Winds. By Gabriel Breynat, O.M.I. Translated from the French by Alan Gordon Smith. New York, P. J. Kenedy and Sons, 1955. pp. 265. \$3.75.

Few stories satisfy Catholic readers more than the adventures of missionaries in foreign lands. *Ambassador in Chains* and *Bishop of the Winds* are examples of this type of book. Each is the life-story of a man who answered the Divine call to "leave all things and follow Me" to far away lands.

The "Ambassador in Chains" is Bishop Patrick James Byrne. This biographical sketch recounts his life-story from childhood in Washington, D.C. to his death in a Communist prison camp in Korea. In writing Bishop Byrne's life, Bishop Lane, the Superior General of Maryknoll, describes, among other things, the initial years of Maryknoll; the first missions in Japan and Korea; the American occupation of Japan after World War II; and the setting up of the Korean Republic. The author, Bishop Lane, was a friend and companion of Bishop Byrne for thirty three years.

Bishop of the Winds is the autobiography of Archbishop Gabriel Breynat, Oblate of Mary Immaculate, who spent fifty years bringing the message of Christ to the "caribou eaters" of the Arctic regions. This personal account of his numerous adventures in the sub-zero Arctic missions which he covered by airplane explains why he was named, "The Flying Bishop." L.G.C.

The Flying Inn. By G. K. Chesterton. New York, Sheed and Ward, 1955. pp. 334. \$3.50.

Since the death of G. K. Chesterton many of his previously published works have been selected for republication. Among these is *The Flying Inn*, one of his most popular novels and one of the

most important for acquiring a knowledge of the genius that was Chesterton. Without a doubt, *The Flying Inn* represents Chesterton at his unequaled best.

Of special interest in the present work are the "songs," which have gained such popularity that they have been published separately and are usually included in collections of his most famous poems. In this outstanding novel one will feel the beauty of his poetry along with the venom of his sarcastic pen and the humor of his intimate knowledge of human nature. Chesterton remains Chesterton and for those who have not met him, Sheed and Ward have performed a generous service by republishing this work.

N.McP.

Being and Becoming. By D. J. B. Hawkins. New York, Sheed and Ward, 1954. pp. xvii, 176. \$3.00.

This book is offered as an attempt at a "critical rethinking of the metaphysics of the Aristotelian and Thomistic tradition." Such a work seems to be demanded, the author says, by a "rethinking of the ancient texts in conjunction with a due consideration of the contributions and criticisms of later philosophy."

The book is short, but a wide variety of topics comes up for discussion. There are chapters on the problems of being, the analysis of being, distinction and relatedness, similarity and analogy, unity, diversity and number, change, potency and act, substance, value, and causality. Generally, the author investigates the problems in the light of the doctrine of one or more modern philosophers, with references to the Aristotelian or Thomistic teaching. His terminology, for the most part, is that of the moderns rather than the Scholastics.

Despite the implicit claim of the author to be a Thomist, this work is not Thomistic. In several instances Aristotle and St. Thomas are misunderstood, not infrequently contradicted, and generally, it seems, modified. Aristotle is said to have denied that a corporeal thing could be self-moving, and St. Thomas' distinction of existence and essence is understood as a distinction of being and a limiting principle of individuation (*quiddity*). Essences and the possibles are said to be nothing of themselves. Existence, in the real order, is called the subject of essence. Potency itself seems to be denied in the assertion that nothing could be a mere principle of limitation. Generally, the author's solution of a problem is the fruit of his own reasoning; seldom does he embrace any philosopher's position without modification. He concludes, however, that Aristotelian metaphysics as a whole survives the criticism of the moderns.

Much of what is inconsistent with Thomism seems traceable to the denial that the concept of being includes the possible, so that the purely potential has no reality.

F.M.M.

Cardinal Quiroga, Inquisitor General of Spain. By Maurice Boyd. Du-buque, Iowa, William C. Brown Company, 1954. pp. ix, 158. \$3.00.

"The Spanish Inquisition probably could qualify as the most written about, but least understood, institution in Spain . . ."; "Per-haps the most representative figure in the latter half of the reign of Philip II was Don Gaspar de Quiroga, Archbishop of Toledo, Primate of Spain, and Inquisitor General . . ." These two excerpts completely synthesize this historian's history. The era of the Inqui-sition becomes more understandable as seen in this semi-biographical portrayal of the man who held Spanish spiritual unity in his hands.

In a well-organized format, the positive aspects of the spiritual tribunal are revealed as well as the often over-emphasized negative modes. Herein are shown the great trust Philip placed in Cardinal Quiroga and the reciprocal Church-State relationships of those times. While it is the story of Quiroga the official, it has not failed to pre-sent a vivid sketch of Quiroga the man. The Cardinal at work is a man "most godly in his resolutions." All diocesan and archdiocesan reforms were only extensions of his self-reform and love of sanctity. His great educational changes were the overflow of continual study. As Inquisitor General from 1573 until his death in 1594, his one aim was a united flock for Christ.

All information is derived from authentic documents. The book itself serves as a tribute to the research and time-consuming labor of the author. It is supplemented with an Appendix, Notes, and a twenty-seven page Bibliography. While an insight into the times treated would be an aid to the reader, it is not a requirement for en-joyable and enlightening reading. A neglected gap in historical re-search has been well filled.

J.D.L.

The Recognition of the True Church According to John Henry Newman.
By the Reverend J. Richard Quinn, S.T.L. Washington, D.C., The Catholic University Press, 1954. pp. xv, 210. \$2.50.

A little more than a hundred years ago, a young English min-ister renounced his affiliation to the Anglican Church and became a Catholic. To his former associates it was a shock from which they never recovered; to the Church that now received his profession of

allegiance, it was a moral miracle. The change of mind of this minister awakened many minds to the fact that the Catholic Church was the true Church. On the surface there was no apparent reason for this change; no great social upheaval predicated the movement, no undue pressure was exerted, and the loss of temporal goods far exceeded the gain. Discerning men in reviewing the case realized that this change of mind was fought on the highest level: it was strictly intellectual, and for that reason so dynamically convincing.

Since the conversion of John Henry Newman, many books have appeared. Some have been detailed biographies, other works have burned their pages discounting his conversion, and still others have attempted to explain it as he himself did in the *Apologia Pro Vita Sua*. This present dissertation by Rev. Richard Quinn of the Boston Archdiocese sets forth a partial explanation of that conversion, limiting itself to an interpretation of the intellectual approach that Newman followed. In so doing, the author emphasizes the fact that Newman's intellectual approach was paralleled by a profound subjective experience.

Fr. Quinn has divided his dissertation into five chapters: a) The Influence of Newman's Religious Development on His Teaching Concerning the Recognition of the True Church. b) The True Church and the Old Testament Prophecies. c) The Church of Rome and Primitive Christianity. d) Newman's Teaching on the Notes of the Church. e) The Individual and His Recognition of the True Church. The progression of intellectual conviction is well developed in the first four chapters. The closing chapter stresses Newman's subjective experience as shown in his all embracing concern for the concrete individual.

In reading the dissertation, the student will make a broad acquaintance with Newman's many works. The excerpts are well chosen and retain the force intended by the original writer. Their apologetic value is as useful today as when they were written three quarters of a century ago.

As an intellectual, John Henry Newman was without a peer in his generation; Fr. Quinn has portrayed well his greatness in this scholarly dissertation.

G.W.

God, a Woman, and the Way. By Rev. M. Raymond, O.C.S.O. Milwaukee, The Bruce Publishing Co., 1955. pp. 169. \$3.50.

"Modern man is sick all over." He is suffering from "a *nostalgia for God* which has been brought on by an *amnesia* of the dignity of

man." In these few brief extracts from the first pages of Fr. Raymond's new book, the problem of man's present-day evils is set down with the utmost clarity. The remainder of *God, a Woman, and the Way* treats of the solution—a solution to be found in history, particularly "the sacred history that we commemorate in Holy Week."

In this book, Father Raymond helps us to spend Holy Week with Mary and with him we look at *God*, through the eyes of a *Woman* as they both stumble along *the Way*. First presenting a drawing of each of the Seven Dolors by the American artist, John Andrews, he proceeds to stimulate in the reader a meditation on the relationship which exists between Christ, Mary, and ourselves as made manifest in each dolor. "We are His members; she is our Mother."

This is done with a skill which might be considered exceptional in another writer but which we have come to expect of this gifted Trappist author. *God, a Woman, and the Way* is a literary masterpiece written from a heart full of devotion. It may be read with limitless profit at any time of the year. For it will cure our amnesia by showing us God . . . A Woman . . . and the Way. D.F.S.

Truth and Freedom, Duquesne Studies, Philosophical Series, 5. By Louis de Raeymaeker & other Professors of the University of Louvain. Pittsburgh, Pa., Duquesne University Press, 1954. pp. vii, 133. \$3.00 (Cloth); \$2.25 (Paper).

This book is the fifth in the philosophical series of the Duquesne Studies. The topic discussed is truth and intellectual freedom. The first three essays are a philosophical treatment of the problem as presented by Cardinal Mercier and his followers at Louvain. The other essays are specific applications of these principles in the disciplines of psychology, history, physical science and literary criticism.

One is impressed when reading this work by the high role given the scholar in his devoted search for truth as well as by the recognition of the limitations placed on the scholar both by the discipline of the various sciences and the authority of faith. The views presented here on the intergration of the modern sciences and Thomism and the development of man's whole personality will serve to make concrete the aims of modern Christian thinking.

Even though it is perhaps unfair to criticize a book for what it does not say or emphasize, yet in this case the lack of certain viewpoints seems to lead to wrong emphasis. First, there is the lack of recognition of the hierarchy of the sciences, metaphysics and on

a higher plane theology, reigning and having the right of final judgment. The identification of the Greek man of wisdom and the Christian saint, and the implication that the passions are evil because they cloud reason are examples of the too-high enshrinement of human reason. More serious is the lack of appreciation of the real goal of Christian knowledge—the knowledge of God which, as St. Thomas says, is the highest knowledge, and to which all other knowledge should be ordered.

B.D.

The Life of Saint Dominic Savio. By Saint John Bosco. Translated from the Italian with Introduction and Notes by Paul Aronica, S.D.B. Paterson, Salesiana, 1955. pp. 141. \$2.75.

A well-written life of a saint is always a welcome pleasure. When that life is written by a fellow saint a combination of rare beauty blends to give a perfect insight into the soul of the subject treated. Dominic Savio was one of Don Bosco's boys. He lived in one of Don Bosco's schools and was trained by him in the fine points of sanctity.

Saint Dominic died at the age of fifteen. Saint John Bosco wrote his life in the paper which he edited for his boys. The articles were written almost a half-century ago, and many of the externals in the life of a young boy have changed since that time; but the basic problems, the struggles which every boy must face, these remain changeless. The book served its purpose well when it was first written. It can serve that same purpose now, namely, to give to youth a champion, one they can understand and appreciate, one who has met and conquered the same enemies which now afflict them. *Dominic Savio* is a book that all boys should read: Dominic Savio is a boy that all boys should know.

N.McP.

The Beguines and Beghards in Medieval Culture. By Ernest W. McDonnell. New Brunswick, N.J., Rutgers University Press, 1954. pp. xvii, 643. \$10.00.

This book is a very specialized study, written for scholars and historians of medieval culture, concerning the rise and development of the beguines and beghards. The author sets for himself a twofold object: first, to present the beguine-beghard movement broadly conceived as a cultural force, and secondly, to examine for this study three types of primary sources: literary, ecclesiastical and civil.

Because it is impossible to achieve both synthesis and analysis

in a single volume, it is not surprising that only one of these objectives is adequately realized. To the greater satisfaction of the historian (for he can always make his own integration if he has the facts), it is the second objective which is reached. Professor McDonnell has examined a staggering amount of source material and has fairly well categorized his findings. His statements, moreover, are so thoroughly and excellently documented that the student can retrace the author's steps for himself if he wishes further to investigate this subject.

One can infer from inadvertent obiter dicta that the writer is not a Catholic (p. 30: ". . . too human to be a saint"; p. 59: "asceticism . . . retrained in the bounds laid down by institutional religion," et al.) but one is amazed at his objectivity in treating topics at which even some modern Catholics cavil. Professor McDonnell doesn't so much as boggle at the exaggerated hagiography, the occasionally odd ascetical practises, the sometimes over-zealous harshness of ecclesiastical discipline and the other accidental factors of medieval Christianity. Even the burning of heretics, which frequently enrages those infected with the modern, exaggerated concept of individual freedom, is treated with equanimity by the author. He limits himself to reconstructing, as far as possible, the historical elements into an explanation of the era.

One thing of minor note, however, is puzzling. In explaining the Church's disciplining of the heterodox beguards, the author states "Christian poverty in emulation of the primitive church and the apostolic life of the itinerant preacher remained the essence of heresy in northern Europe as well as in the south . . ." (p. 251). Yet in several other places (pp. 496-498; 525-527) where the author gives the actual decrees of ecclesiastical condemnation, it is evident that the Church was acting principally against the pantheism and immanentism of these heretical sects (cf. also Denzinger, ed. 27, nn. 471-478).

M.E.

Waterfront Priest. By Allen Raymond. New York, Henry Holt & Co., 1955. pp. xiii, 269. \$3.50.

Father John Corridan, S.J., the subject of this well-written book, needs little or no introduction to the student of present-day labor problems. His work for the past ten years on the docks of New York has been well publicized by the newspaper, radio, and television. Hollywood, capitalizing on this publicity, recently produced the rather controversial motion picture "On the Waterfront".

For many years the longshoremen for the Port of New York have been plagued by gangster-hiring bosses and the so-called "shape-up" manner of choosing workers. They have been members of a union which "was dominated by the employees more than by the men on its roster and was in no real sense a labor union at all." In *Water-front Priest*, Allen Raymond relates the details of the problems as well as the solutions proposed by Father Corridan. He tells of the rival mobs fighting to control various sections of the docks; the hiring bosses who hold in their greedy hands the lives and earning power of the dock workers; the compliance of city politicians who are often in league with the dock bosses.

Although this smoothly written, human interest story ends with a temporary setback for the dock workers, nevertheless it is apparent that Father Corridan has made a valuable contribution to the fight now under way to rid New York harbor of this particular form of corruption.

D.F.S.

Christianity is Revolutionary. By Maurice Fraigneux. Translated by Emma Craufurd. Westminster, Md., The Newman Press, 1955. pp. xx, 164. \$2.75.

The notion of revolution, if correctly understood, is not incompatible with Christianity for time after time the eternal message of God has to be applied and adapted to a world continually in the process of transformation. In the case of Christianity revolution should not bring with it something totally new, for this would be the way of heresy. Rather it should reintroduce the evangelical spirit into a Christianity which so often slips away from its original dynamic character and influence. Maurice Fraigneux has given us an excellent study of the continuous revolution wrought by the Church in her members while attempting to place temporal Christians in eternal Christianity.

This short work is divided into three main sections. The first deals with the Jewish legacy and especially with the prophets in so far as they were revolutionaries. The inspiring second section treats of the revolution of the Gospel which perfected and fulfilled the Old Law. The saints, like the prophets of old, were the revolutionaries who by example and doctrine brought back to men the message of Christ in all its purity and adapted His teachings to the conditions of their period. The author very forcefully exemplifies this in history by showing how this revolutionary ideal found expression in the lives of St. Paul, St. Augustine, St. Dominic, St. Francis of Assisi,

St. Ignatius, and St. Teresa of Avila. In the final section the author urges vigilance and continuance of this divine revolution.

Due to the author's polemic style he fails to distinguish in many instances and as a result the reader may be surprised by some of his statements, particularly in the last section. One example is his condemnation of capitalism. However, this may possibly be explained by the fact that he wrote originally for a French audience whose views on capitalism differ from ours. Again, in his enthusiasm to emphasize the revolutionary aspect of Christianity the author almost seems to forget the need for restraint and caution in preserving the worthwhile traditions of the past. He rightfully praises the Church for refusing to compromise where no compromise is possible, but he seems to interpret as weakness rather than prudence the Church's hesitancy to discard tradition and to plunge into unexplored new ground.

I.O.B.

God's Engineer. By Daniel Sargent. Chicago, Scepter, 1954. pp. 191.

God's Engineer is a simple but moving story of an engineer who made his work the work of God. It is the story of Isidoro Zorzano and of the beginning of the Opus Dei, the first Secular Institute to receive final approbation of its constitutions from the Church. Isidoro Zorzano thought that he was not doing enough for God. His problem was solved after a providential meeting with a friend, Father Escriva, who had recently started the new Institute of the Opus Dei in Madrid. From the time he joined the Institute until his death in 1934, Isidoro lived a life of inconspicuous holiness. His process of beatification was begun in 1948.

Daniel Sargent has written an excellent and timely book. One slight criticism might be offered of his unofficial explanations of the nature of the Opus Dei, namely, that he does not make it sufficiently clear that the Institute is for those who, by the will of God, must remain in the world.

A.C.

An Essay in Christian Philosophy. By Dom Illtyd Trethowan, Monk of Downside Abbey. New York, Longmans, Green and Co., 1954. pp. ix, 186. \$3.00.

Dom Illtyd Trethowan, as a Christian philosopher attempting to reach non-Christians as well as Christians, touches upon some of the great questions of Philosophy. His concern in this series of essays is to show "the relation in which man stands to God with specific

questions of Epistemology, Metaphysics, and Ethics." His essays deal with such subjects as Christian Philosophy, Knowledge of God, Moral Responsibility, and Faith and Reason. His approach to these problems is not along the traditional lines of Thomism, but rather "a progressive analysis of our ordinary experiences." "My Thomist friends ought not to regard this book as an attack upon Thomism and an attempt to pervert the minds of the innocent. It is an attack upon atheism. Certainly my chief reason for offering it to the public is that I do not regard the usual Thomist arguments as wholly satisfactory; but I am concerned here, first and foremost not to criticize Thomism but to offer an alternative at those points where my own dissatisfaction is shared (as it would seem) by a good many others."

Aside from the approach to the specific problems, Dom Trethowan finds himself at odds with the Thomistic theory of knowledge. He rejects the active intellect and holds that the singulars are known directly by the intellect without the necessary abstraction from matter. There are other Thomistic principles which Dom Trethowan finds at variance with his own views. Unfortunately, in attempting to fit modern concepts to Thomistic terminology he fails to grasp or portray the true Thomistic position. Thus when he rejects this erroneous version and gives his own explanation, the result is a philosophical *pot-pourri*.

The author's intention of attacking atheism is commendable; however, the book is not recommended. G.P.

L'Intentionnel Selon Saint Thomas. By Andre Hayen, S.J. Second Revised Edition. With Preface by Joseph Marechal, S.J. Paris, Desclée de Brouwer, 1954. pp. 288.

In a second revised edition of a work which first appeared in 1942, Fr. Hayen presents his readers with a scholarly and profound treatment of the role and meaning of "intentio" as employed by St. Thomas. This second edition is occasioned by certain criticisms which were passed in regard to its original publication. Fr. Hayen has taken these criticisms into consideration in reediting his study, and has, in many instances, modified his views. He promises to consider the other points called into question, which he has not altered here, in a forthcoming work, *La Communication de L'Etre*. Such willingness to consider criticism indicates beyond doubt that the author has both the sincerity and the docility which are the necessary predispositions for any fruitful and praiseworthy study of the Angelic Doctor.

Briefly *L'Intentionnel Selon Saint Thomas* is an exhaustive metaphysical investigation of the function of intention in knowledge, a fact reflected by the citing of approximately 600 texts from 32 different works of St. Thomas. Seeking not only doctrinal certitude, but also a clear view of St. Thomas' own personal thought, Fr. Hayen employs throughout the book what may be termed the historico-exegetical method, i.e. the use and meaning of intention in its context in each passage is first determined, and then the chronology of the texts is examined to discern any development in St. Thomas' doctrine. Within this profound study are to be found an analysis of the terminology used by the Angelic Doctor, a treatment of participation and the analogy of being, an examination of intention at the various levels of knowledge, and finally the author's conclusions.

The book is a noteworthy contribution to the study of St. Thomas. Its scholarly approach and profundity of thought will make it worthwhile reading for serious students of the Angelic Doctor. It is not, however, a work to be lightly perused by theological or philosophical neophytes.

C.M.B.

Cardinal Manning, His Life and Labours. By Shane Leslie. New York, P. J. Kenedy and Sons, 1954. pp. xi, 223. \$3.75.

If it is true that the first condition for a great life is great ambition, we see from this life by Shane Leslie that Cardinal Manning must have been an ambitious man. We still see clearly the imprint of his greatness on the soil of English History.

In a life such as Manning's we see lucidly a human being in a Divine plan. For if there was no plan, the reader of his life might wonder about the how and the why of his conversion from Anglicanism: why a man deeply imbedded in the Hierarchy of the Church of England, after four years of married life, should find his way from an Anglican Archdeaconry to the Red Hat of the Roman Catholic Church. This conversion from a worldly bride to the heavenly bride is skillfully handled by Leslie. One feels a gradual and suspenseful approach to his break with the Anglican Church, holding the readers' interest up to the final eruption. Leslie uses Manning's own memoirs and letters to bring out the situations, interlocking these with his own professional style. In this way he presents the subject's own story, rather than impersonal account. The reader can, from Manning's own words, see his hopes and heartaches, his troubles and triumphs, without the suspicion that these might have been distorted by the interpretation of the author.

This book will be of great value to one interested in the history

of the Roman Church in England and the way this Church influences the thoughts and actions of the Church of England. Moreover it is an artistic recording of an individual in English History who played an important role in the political and social life of his day.

O.O'C.

The Spear. By Louis de Wohl. Philadelphia and New York, J. B. Lippincott Company, 1955. pp. 383. \$3.95.

"I've always wanted to do something—something really big with my spear. I know I'm good at it. I have always felt I didn't have my skill for nothing and that one day I'd do a very big thing. . . ." Thus spoke the youthful Roman soldier Cassius Longinus some time before he was to find himself in Palestine. Little did this young soldier realize that his wish was to come true at the foot of a cross on Calvary.

This latest story by Louis de Wohl is vividly told. Beginning in Rome and then moving on to Palestine, the scenes, though familiar, have a newness which will capture the interest of the reader. The trial of Our Lord, for instance, is a wonderfully dramatic account of what took place. Extensive use of Ronald A. Knox' translation of the New Testament has helped to make the background authentic and to give life and freshness to the novel. There are, however, a few minor points open to question, e.g. whether the author really accepts the identity of Mary Magdalen and Mary of Bethany, the sister of Martha and Lazarus, as an established fact.

The Spear is a book which will surely be welcomed by those who like a quick-moving account of things they know. As in his other novels, Louis de Wohl has blended solid historical facts with a little fiction to come up with an excellent story.

H.M.I.

The Material Logic of John of St. Thomas. Basic Treatises. Translated by Yves R. Simon, John J. Glanville, and G. Donald Hollenhorst, with a Preface by Jacques Maritain. Chicago, The University of Chicago Press, 1955. pp. xxxiv, 638. \$10.00.

By rendering into the vernacular a synthesis that reflects centuries of thought, the translator takes upon himself the responsibility of preserving intact a priceless treasure. The originality of his contribution to man's growth in knowledge comes with choosing the words that will best convey the concepts of the author to the contemporaneous mind. When this choice concerns the selection of

modern equivalents for the precise expressions of Scholastic terminology, the task is particularly demanding.

The men who have translated three-fifths of John of St. Thomas' *Material Logic* merit much praise for making his thought available to the modern mind. Many today are not sufficiently conversant with latin to read the original with any facility. Even those who can will welcome the result of several years' labor on the text. This translation should help them make the truths contemplated a part of themselves. By providing the reader with terms that are familiar from his own experience, it will also be useful to him in teaching others. Excepting the word *habitus*, the translators have managed to find English expressions for the strict Scholastic language. They have preferred to treat this word as anglicized instead of translating it by *habit* whose meaning would only hinder the understanding of the reality signified through *habitus*.

Jacques Maritain has written an inspiring Preface to the book, and the Foreword by Yves Simon on the nature and importance of *Material Logic* is most enlightening. In the Notes placed at the back of the work, the reader will find many excellent comments on the text.

No College library should be without a copy of this translation. Its price will doubtless be discouraging to individuals, but the book is worth having especially if one is teaching or doing any specialized work in philosophy. Students who have already been initiated into the study of logic may gain much from its pages. But neither John of St. Thomas nor the comments of his translators make fast reading. Only a careful and persevering examination of the contents will pay dividends. The matter which is considered at least partially in this translation includes: the object and nature of logic; the universal; antepredicamental inquiries; the categories; signs, cognitions, and concepts; demonstration and science.

The defects are few and could be easily remedied in any revised edition. While the printing is clear enough, there is some uneven spacing between letters. The format can be considerably improved by a greater spacing of the various sections within each article. In the Notes one might look for simpler expression and more exemplification. The reflective reader, nevertheless, stands to be deeply enriched by this book.

M.M.J.

Five Decades. By Sister Mary Paschala O'Connor, O.P. Sinsinawa, Wisconsin, The Sinsinawa Press, 1954. pp. xvii, 370.

Five Decades is a family history and like most such records is interesting reading, particularly to those bearing the name found on

the record. In this case it is the history of the Congregation of the Most Holy Rosary, a tertiary group of the Order of St. Dominic, whose Mother-house is at Sinsinawa, Wisconsin. The account covers the first half of the Community's existence, from 1849 to 1899, thus giving the book its title. But the years prior to 1849 are too important to be passed over, for it is here that the groundwork is laid.

Thus in the introductory chapter we meet Fr. Samuel Mazzuchelli, O.P., a young Dominican. Only a Deacon when he landed in America from Italy, he was ordained two years later, then beginning a truly apostolic ministry in Wisconsin and neighboring areas. He immediately saw the need of Catholic education for youth. To this end, he founded the community of religious teachers which we know today as the Congregation of the Most Holy Rosary. The community's struggle for survival in those early years is skillfully unfolded from letters quoted to give an authentic history. Of particular interest is the section dealing with the Catholic School Controversy in the latter years of the 19th century: for the Sisters of Sinsinawa were directly involved in Archbishop Ireland's attempts to provide a solution to this very vexing problem in Minnesota.

The first five decades, at times disappointing, again successful, saw the Motherhouse send its children throughout the territory to instruct the young in religion and the arts and to preserve their youthful minds from the prevalent secularism. The slow but healthy growth of the community attests to the success with which the Dominican Sisters performed their task. With justifiable pride, Sr. Mary Paschala, O.P. has given us this volume on Dominican history which will be appreciated by all those interested in the sons and daughters of St. Dominic.

R.H.

Enchiridion Biblicum, Documenta Ecclesiastica Sacram Scripturam Spectantia. Second edition. Naples, Italy, M. D'Aura, 1954. pp. xvi, 280. \$1.65 (paper).

The number of ecclesiastical documents in the past twenty-five years on questions regarding Sacred Scripture have made imperative the publication of this new edition of the *Enchiridion Biblicum*. The earlier collection, published in 1927, has been revised: some of the private documents of lesser importance having been omitted, and all the new official ones included. Thus scholars are presented with a handy (in size as well as content and presentation) guide to the mind of the Church regarding biblical matters.

The manual is arranged in chronological order beginning with

the text of the Muratorian fragment and ending with the recent decrees of the Pontifical Biblical Commission. It contains Papal documents, decrees of the councils of the Church and of the Pontifical Biblical Commission relevant to the Sacred Text itself and to questions pertinent to the study of Sacred Scripture. It is published in latin, but some of the earlier documents appear in the original greek with a latin translation as a footnote.

The book is of value to all serious students of the Scriptures; it is a guide in the study of Sacred Scripture just as the *Enchiridion Symbolorum* is a guide in the study of Sacred Theology.

A.B.

Joan of Arc. By Lucien Fabre. Translated from the French by Gerard Hopkins. New York, McGraw-Hill Book Co., 1954. pp. 367. \$5.00.

This is a remarkable book. In time it should find a place among the classical works on the life and times of St. Joan, for rarely has the life of a personality been so forcefully projected without detriment to the historical fabric. Fabre's analysis and interpretation of the complex political conditions surrounding Joan's activities is both moving and penetrating. He also evidences a keen perception of character which at times leads him to make severe judgments. Yet, one can not fail to grasp their realness.

However, there is throughout the work a manifest tendency to singularize Joan and to castigate her enemies. This can, in a way, be overlooked. For the author states in the foreword; "Few persons reading the record of Joan's life can remain neutral. They find themselves worked to a white heat." Of more concern are several statements in the book which can be misconstrued and lead to possible error.

The principal difficulty arises where the author writes that Joan, under the inspiration of the Holy Spirit, learned that, "it is sometimes our duty to resist the formal edicts of authority which may sometimes be but whited sepulchres." This passage has reference to Joan's future refusals to obey certain directives of Bishop Cauchon during her imprisonment. Yet the circumstances governing the reasons why Cauchon made the demands, and the circumstances surrounding Joan's refusal must be borne in mind. For Joan was illegally kept in a secular prison, denied the right of female guards and the respect due to women. On the bishop's part, he desired not only the destruction of Joan's reputation for sanctity and virginity, but also her death. Thus the sense of the passage loses both its founda-

tion and force, aside from its assertion of private judgment over that of the Church. Joan was not refusing to comply to the directives of Cauchon as representative of the Church. He was the paid, active agent of her political enemies, the British. She refused also because of the manifest evil intentions of her jailers who were acting under Cauchon's orders.

Aside from a few such points, Fabre's work on St. Joan is without rival. For those who are historians of the times of Joan, he presents valuable contributions to the field. To those who are devotees of Joan, he gives a greater grasp on her life and heroism. To those who wish to know Joan for the first time, Fabre offers an excellent start. It should be noted, however, that the book does not carry an imprimatur. E.G.W.

Summa Theologiae Moralis. By Benedict H. Merkelbach, O.P. Bruges, Belgium, Desclee de Brouwer, 1954. Three volumes, pp. 788, 1031, 1031.

A quarter of a century has passed since Father Merkelbach published the first edition of his popular *Summa Theologiae Moralis*. His close adherence to the mind and letter of Saint Thomas has earned him a reputation as one of the leading modern Thomistic manualists.

Several features of Fr. Merkelbach's work recommend it as a reliable guide. One is the clarity and order with which he presents the various topics. The use of a variety of type faces aids the reader in determining the relative importance of the different parts of each section. Another advantage is that he lists at the beginning of each article the principal places where the same doctrine is treated by St. Thomas. This enables the reader to investigate some problems in more detail, and helps the student of the *Summa* to realize all the practical applications of St. Thomas' doctrine.

The present ninth edition is very similar to the previous edition of 1949. One useful change is the addition of a summary of the recent modifications in the laws regarding the Eucharistic fast. These changes would not justify purchasing a replacement to the eighth edition, but we would most sincerely recommend this book to priests and students of theology searching for a clear, sound, Thomistic manual of Moral Theology. J.M.H.

BRIEF REVIEWS

Saint Paul speaks of the Christian family as a replica of the Mystical Body of Christ. "Within that Mystical Body the father is the head, the mother is the body itself, and the children are the members of the body. In this mysterious and deeply spiritual union we see the mother's place as the heart of the home." In the encyclical "Fulgens Corona Gloriarum," Pope Pius XII made the spiritual and moral regeneration of the family one of the intentions of the Marian year. In compliance with this wish the twenty-second annual convention of the National Catholic Conference on Family Life employed the general theme of *The Mother, the Heart of the Home*.

On March 24th of the Marian Year, 1954, the convention heard Bishop Michael J. Ready preach the opening sermon which forms the introduction to the book. Twenty-one articles follow on different aspects of the problems confronting the mother of a family. Finally the resolutions of the convention are recorded. The book offers practical solutions to the modern problems of the home. The most obvious lesson to be drawn is the necessity for a return to Mary in our day. (Edited by Edgar J. Schneider, O.S.B., Ph.D. Saint Meinrad, Indiana, Grail Publications, 1955. pp. 216. \$2.00.)

Francis Thompson and Other Essays is a collection of essays by Fr. Vincent McNabb originally published for his Golden Jubilee in 1935 and republished now, twelve years after his death. Printed in pocketbook size, this group of writings is an excellent introduction to the thought and style of this valiant man of God. His interests are wide and many. But to each subject he brings just the right approach and knows with remarkable foresight the points which will strike the interested reader with the most telling force. His style is direct and lucid, the facts of the case are presented as if you knew them all along and he leaves you to form your own conclusion which is always his. His panegyric on Fr. Bede Jarret is a model of restrained poignancy reaching its climax in this sentence: "Be reassured then, my pupil, my brother, my master, thou wert a light burning and shining." (London, Blackfriars Publications, 1955. pp. 84.)

In the preface of the brief work *Holiness is Wholeness* the author states, "The intention of this present book is . . . to show by examples how the new knowledge of the soul can be fruitfully used in promotion of spiritual health and (to) prepare the way for the religious life." Repeatedly, by examples and explanations, Fr. Goldbrunner impresses upon his readers the pivotal point that body and soul must work harmoniously together toward personal sanctification. He

wages war on the "illegitimate imperillings" of health that many foolishly incur in the pursuit of sanctity. His effective examples focus the reader's attention constantly on the basic principle of the supernatural life: "Grace perfects nature." (By Josef Goldbrunner. Translated from the German by Stanley Goodman. New York, Pantheon Books, Inc., 1955. pp. 63. \$1.75.)

Tips For Teens contains a store of information designed to lead young minds to a wholesome appreciation of love, sex, and marriage. The vocabulary is simple and geared to the adolescent mind. For this reason the booklet will be readily understood and the lesson absorbed by young readers. One caution is necessary. Anyone suggesting this book to would-be readers should take into consideration the maturity of the youth's mind. If this book is not discriminately recommended a curious mind might find more things detrimental to its welfare than beneficial. Parents who might find it difficult to understand and advise their children on such matters would be aided immensely by this booklet. (By Alvena Burnite. Milwaukee, Bruce Publishing Company, 1955. pp. xii, 100. \$1.25.)

At the present time, when young people read little and know little of the life of our Lord, *The Divine Story* will prove to be very valuable. In an interesting, absorbing manner Monsignor Holland tells the story of Christ. His account of the life of Christ, without becoming technical, gives enough background material to assure a clear understanding of the major events in our Lord's life. The brief chapters follow in chronological order and omit anything not directly pertinent or lacking solid proof. For someone who would like a life of Christ simply written, to retell to children; for youths who have never read the entire life of Christ; for all who would like to read a short story of Christ's life without too much technical detail, this book will prove highly attractive. (By Rt. Rev. Cornelius J. Holland. Grail Publications, St. Meinrad, Indiana, 1954. pp. 173. \$2.50.)

A pamphlet, *The Making of a Friar*, is the result of a broadcast presented over the B.B.C. by the English Dominicans at Hawkesyard in Staffordshire. Having been requested to present a Sunday morning religious service, it was decided that the program should center around the Solemn Profession of a Laybrother. The broadcast proved to be so successful that requests for copies of the script came from all sides. This booklet is the reply to those requests. The Profession ceremony, remarkably beautiful in its simplicity, is supplemented with a background designed to help those within and without the Church to understand and appreciate this act of dedi-

cation to God. The demand by the public for copies of this script proves that the end sought for definitely has been achieved. (Blackfriars Publications, London, 1955. pp. 26. 2 sh.)

Facts in Black and White is a pamphlet whose goal is to "scatter some of the haze that makes Negroes seem strange to white people, and vice versa." Just forty-eight pages cover a multitude of questions and answers that lay bare many areas of unwarranted friction between the two races. Racial superiority, racial segregation, and restrictive covenants are a few of the topics upon which the refreshing light of truth is shed. Practical suggestions for personal action to improve interracial relations and a bibliography complete this valuable contribution to a more Christ-like attitude toward our colored brothers. (Edited by Friendship House, Chicago. Notre Dame, Ind., Ave Maria Press, 1955. pp. 48. \$.25.)

All those who desire to attain to a Christlike attitude toward sin and sinners, and to imitate that forgiving love of Him who ate with publicans and sinners, will profit greatly from *Neither Will I Condemn Thee*. Father Stratmann, O.P. introduces the reader to the life and spirit of the Dominican Sisters of Bethany, a congregation devoted to the complete rehabilitation of women who have fallen into public sin, offering them a chance to live in the community as equals. Bethany's example of charity and penance underscores the appropriateness of the title: *Neither Will I Condemn Thee*. (By Franziskus M. Stratmann, O.P. Translated by Hilda M. Graef. London, Blackfriars Publications, 1955. pp. xii, 79.)

Rome and Russia surveys the ten centuries of Christian Russian history. The book opens with the baptism of Prince Vladimir—the Clovis of the East—in 988. Soon, however, Russia, like the rest of the East, was in schism. Catholicism was replaced by a national church which made adherence to Rome equivalent to treason and confused Orthodoxy with patriotism. This dark picture, brightened now and then in the course of history, became even darker in the sad days of the revolution. The anti-religious government allows only a shadow of religion to remain in the puppet Orthodox church. A thirty seven page bibliography, representing all shades of religious opinion—Catholic, Orthodox, Protestant and anti-religious Communist, increases the book's value for serious students. (By Sister Mary Just of Maryknoll. Westminster, Md., The Newman Press, 1954. pp. 223. \$3.00.)

In a simply written and informative account Father Johannes Laures, S.J. brings us a tale vibrant with adventure, heroism and intrigue in his short, historical study, *The Catholic Church in Japan*.

Exhibiting considerably more fire and life than many so-called "adventure novels," the book begins with the planting of the seed of faith in Japan by Saint Francis Xavier four hundred years ago, courses through the years of growth and of flight and near death by persecution, and concludes with modern times and the hopes they bring of a re-birth of that faith. It is an account which absorbs the reader's attention by the force of its subject matter and which rewards that interest with an appreciation of the struggles and fortitude of the Japanese Church. Apart from the somewhat unattractive format of the book, the only unfortunate feature is the too sketchy treatment which is given to the period from 1891 to the present day. (By Johannes Laures, S.J., Rutland, Vt., and Tokyo, Japan, Charles E. Tuttle Company, 1954. pp. xii, 252.)

Lent and Easter, the Church's Spring is an invaluable contribution to the literature devoted to the mysteries of Lent. The author presents the Resurrection theme as the real character of the Lenten liturgy. Confirming his views with ample texts from the Fathers, he leads the reader to a deeper appreciation of this phase of the liturgical life of the Church. Note should be made of *Lent and Easter*, by Hermann Franke, to be read at the beginning of Lent next year. (Translated by the Benedictines of St. John's Abbey, Collegeville, Minn. Westminster, Md., The Newman Press, 1955. pp. 95. \$1.75.)

In his dissertation for the degree of Doctor of Sacred Theology from the Angelicum, Father John F. Connell, O.P. discusses *The Superiority of Apostolic Religious Orders Derived from Their End*. Saint Thomas Aquinas, who once argued this point before a papal court of inquiry, devotes an article in his *Summa* to prove that apostolic activity—teaching and preaching—is a perfection establishing such religious orders as the most perfect in the Church. Father Connell elaborates on this, unfolding what lies behind "the well chosen words and succinctly stated principles and conclusions of this article."

A religious order devoted to teaching and preaching is superior to a purely contemplative one only when this activity *flows from* the fullness of contemplation—because external action in itself is absolutely less perfect than contemplation. This thesis is a scientific treatise on a subject the conclusions of which should be known to all religious of such institutes. (Dubuque, Iowa, 1954.)

In Praise of Mary is a compilation of the inaugural series of papers read at Bellarmine College in Louisville, Kentucky. Since the lectures were initiated during the Marian Year, the outstanding jewels of Mary's crown make up this series which represents the work of

such notable Mariologists as Msgr. Newton, T. U. Mullaney, O.P., Juniper Carol, O.F.M. and others. The book does not pretend to be an exhaustive text on Mariology, but merely gives the highlights in the life of Our Lady and presents them in a fresh and vivid manner. The editor, Rev. Raymond J. Treece, has added outlines and questions after each article which makes the book ideal for study clubs and discussion groups. (St. Meinrad, Indiana, A Grail Publication, 1955. pp. ii, 169. \$2.00.)

In Octo Libros Physicorum Aristotelis is the latest addition to the excellent manual edition of the *Corpus Thomisticum* published by the Italian company, Marietti. The format and type face are clear and attractive, and the edition is made more useful by the addition of summaries to each lesson. Serious students of natural philosophy will welcome this new edition of Saint Thomas' valuable commentary. (Turin, Italy, 1954. pp. 663.)

BOOKS AND PAMPHLETS RECEIVED

- THE AIM AND STRUCTURE OF PHYSICAL THEORY. By Pierre Duhem. Translated by Philip P. Weiner. Foreword by Prince Louis De Broglie. Princeton, New Jersey. Princeton University Press, 1954. pp. xxii, 344. \$6.00.
- AMERICAN TWELFTH NIGHT, And Other Poems. By Sister M. Madeleva, C.S.C. New York. The Macmillan Company, 1955. pp. xlvii. \$2.00.
- ANCIENT EDUCATION. By William Smith. New York. Philosophical Library, 1955. pp. xii, 309. \$3.75.
- AND AMEND MY LIFE. By Bernard A. Souze, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. vi, 89. \$.75.
- THE CATHOLIC CHURCH AND YOU, What the Church teaches and why. By William J. Grace, S.J. Milwaukee, Wisconsin. The Bruce Publishing Co. pp. viii, 246. \$1.90.
- CHRISTIAN MATURITY. By John Donohue, S.J. New York. P. J. Kenedy & Sons, 1955. pp. 214. \$3.50.
- COLOR BOOKS (St. Antony of Padua, St. Dominic Savio, St. Joan of Arc, St. Maria Goretti St. Philomena, The Easter Color Book, Kateri of the Mohawks). By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. \$.35 each.
- CONSTANCY OF INTEREST FACTOR PATTERNS WITHIN THE SPECIFIC VOCATION OF FOREIGN MISSIONER (Dissertation). By Rev. Paul F. D'Arcy, M.M., M.A. Washington, D. C. Catholic Univ. of America Press, 1954. pp. 54. \$1.00.
- A DAY IN FAIRYLAND (A New Color Book Series). By Paula Haigh. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication. pp. 16. \$.35.
- DAYS OF JOY. By William Stephenson, S.J. Westminster, Maryland. The Newman Press, 1955. pp. 176. \$2.50.

- THE DIVINE MASTERPIECE. By Gabriel M. Roschini, O.S.M. Translated from the Italian by Peter J. R. Dempsey, O.F.M. Cap. Cork, Ireland. Mercier Press, 1954. pp. 150.
- FOLIA, SUPPLEMENT II: THE AUGUSTINIAN CONCEPT OF AUTHORITY (a valuable research anthology with accompanying indices). By H. Hohensee. Order from Robert F. Moroney, 2180 Ryer Ave., New York 57, N. Y. pp. 79. \$2.00.
- FOLLOW CHRIST. Edited by Gerard Ellspermann, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 64. \$.25.
- GERMAINE, THE SAINT WE NEED. By Rev. Joseph A. Keener. Pittsburgh, Pa. St. Joseph's Protectors Print, 1954. pp. 45. \$.15.
- HEY, YOU! A Call to Prayer. By Rev. Michael Hollings. Westminster, Maryland. The Newman Press, 1955. pp. 127. \$2.00.
- HINTS ON PREACHING. By Rev. Joseph V. O'Connor. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 50. \$.25.
- A HISTORY OF THE CATHOLIC CHURCH, VOL. VII, Period of the French Revolution, 1775-1823. By Rev. Fernand Mourret, S.S. Translated by Rev. Newton Thompson. St. Louis, Missouri. B. Herder Book Co., 1955. pp. x, 608. \$9.75.
- I SEE HIS BLOOD UPON THE ROSE (A New Color Book Series). By Joseph Plunkett. Illustrated by Paula Haigh and Gedge Harmon, St. Meinrad, Indiana. A Grail Publication, 1955. pp. 25. \$.35.
- INTERRITUAL CANON LAW PROBLEMS IN THE UNITED STATES AND CANADA. By Rev. Victor J. Popishil, J.C.D., Sc. Eccl. Orient. L. Chesapeake, Maryland. St. Basil's, 1955. pp. 248.
- JESUS APPEALS TO THE WORLD. By Rev. Lorenzo Sales, I.M.C. Translated by A. J. M. Mausloff. Staten Island, N. Y. The Society of St. Paul, 1955. pp. 224. \$2.50.
- JOY IS YOUR HERITAGE. By John M. Scott, S.J. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 45. \$.15.
- LET'S PLAY WE GO TO NAZARETH (A New Color Book Series). By Sister Imelda, S.L. and Rev. Louis J. Puhl, S.J. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 31. \$.35.
- LITURGY'S INNER BEAUTY. By Abbot Ildefons Herwegen. Translated by Rev. William Busch. Collegeville, Minnesota. The Liturgical Press, 1955. pp. 44. \$.20.
- MARCELINO. By Sanchez-Silva. Illustrated by Goni. Westminster, Maryland. The Newman Press, 1955, pp. 109. \$2.50.
- MARRIAGE: A MEDICAL AND SACRAMENTAL STUDY. By Alan Keenan, O.F.M., and John Ryan, F.R.C.S.E. New York. Sheed and Ward, 1955. pp. viii, 337. \$4.50.
- MARY COMMUNES WITH THE SAINTS. By Raphael Brown. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 147. \$2.25.
- ODILIA, Maid of the Cross. By Bernard C. Mischke, O.S. Onamia, Minnesota. National Shrine of St. Odilia, 1955. pp. 163. \$2.00.
- ON AUTHORITY AND REVELATION. By Soren Kierkegaard. Translated With Introduction and Notes, by Walter Lowrie. Princeton, N. J. Princeton University Press, 1955. pp. xxvii, 215. \$4.50.
- THE OTHER CHRIST. Compiled by Rev. William D. Ryan, M. A. Illustrated by Ernest King. Chicago, Illinois. J. S. Paluch Co., Inc., 1955. pp. 64. \$.20 each; \$.15 in lots of 200 or more.

- THE OUR FATHER. By R. H. J. Steuart, S.J. With an Introduction by Conrad Pepler, Springfield, Illinois. Templegate, 1955. pp. x, 36. \$.75.
- PILGRIM TO FATIMA. By Jerome Palmer, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 42. \$.15.
- A PREPARATION FOR PERPETUAL VOWS. By James J. McQuade, S.J. Staten Island, N. Y. Society of St. Paul, 1955. pp. 63. \$.25.
- QUAESTIONES CANONICAE DE IURE RELIGIOSORUM, Vol. I and II. By S. Goyeneche, C.M.F. Naples, Italy. M. D'Auria Pontificus Editor, 1954. pp. 536 and 496. \$10.00 (both vols., unbound); \$12.00 (both vols., bound).
- THE SAINT OF THE ATOM BOMB. By Josef Schilliger. Translated from the German by David Heimann. Westminster, Maryland. Newman Press, 1955. pp. 144. \$.25.
- SANCTA SANCTORUM. By W. E. Orchard. New York. Philosophical Library, 1955. pp. xi, 210. \$.30.
- SANCTIFYING PREGNANCY. By Margaret Place. Collegeville, Minnesota. The Liturgical Press, 1955. pp. 39. \$.15.
- SECULAR INSTITUTES. A SYMPOSIUM ON THE MODERN LAY COMMUNITY. Blackfriars Publications. Ditchling, Sussex. Ditchling Press Limited, 1952. pp. 131.
- SELECTION II. Edited by Cecily Hastings and Donald Nicholl. New York. Sheed and Ward, 1954. pp. xviii, 203. \$.30.
- THE SIX SUNDAYS OF SAINT ALOYSIUS GONZAGA. Compiled by L. N. Douglas. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 30. \$.15.
- SO SHORT A DAY. By Sister M. Eulalia Teresa, S.N.J.M.. New York. McMullen Books, Inc., 1954. pp. 281. \$.30.
- THEOLOGIA MORALIS, Tomus II, De Virtutibus in Specie, Pars Ia, De Virtutibus Theologicis ac de Religione. By Revs. Antonius Lanza and Petrus Palazzini. Rome, Italy. Marietti, 1955. pp. xx, 425.
- THEOLOGIA MORALIS, VOL. III. By Thomas H. Jorio, S.J. Naples, Italy. D'Auria Pontificus Editor, 1954. pp. 773. \$.60 (unbound); \$.70 (bound).
- THE THIRD DOOR. The Autobiography of an American Negro Woman. By Ellen Tarry. New York. David McKay Company, Inc., 1955. pp. ix, 304. \$.35.
- THREE ARCHBISHOPS OF MILWAUKEE (Michael Heiss, Frederick Katzer, Sebastian Messmer). By Rev. Benjamin J. Blied, Ph.D. Milwaukee, Wisconsin. 1955. pp. 160. \$.40.
- TOMMASO CAMPANELLA IN AMERICA. A Critical Bibliography and a Profile. By Francesco Grillo. New York. S. F. Vanni, 1955. pp. 110.
- WALK WHILE YOU HAVE THE LIGHT. The Story of St. Joseph Cafasso, The Priests' Priest. By Arthur Jalbert, M.S. Edited by Lorrie Nelson Douglas. St. Meinrad, Indiana. A Grail Publication, 1955. pp. ix, 208. \$.275.
- WHY ON SUNDAYS? By John M. Scott, S.J. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 45. \$.15.
- YOU TOO CAN WIN SOULS. By John A. O'Brien. New York. The Macmillan Co., 1955. pp. 240. \$.30.



ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. N. B. Joseph, O.P., Rev. C. R. Auth, O.P., Bro. F. M. Jelly, O.P., and Bro. J. D. Cassidy, O.P., on the death of their fathers; to the Very Rev. C. W. Burke, O.P., Rev. P. A. Bagley, O.P., and Bro. N. A. Haddad, O.P., on the death of their mothers.

ELECTIONS AND APPOINTMENTS The Very Rev. T. S. McDermott, O.P., Provincial, has announced the following elections and appointments: the Very Rev. G. C. Reilly, O.P., has been elected Prior of the House of Studies, Washington, D. C.; the Very Rev. E. M. Hanley, O.P., has been elected Prior of St. Joseph's Priory, Somerset, Ohio; the Rev. E. F. Smith, O.P., has been appointed Regent of Studies for the Province; the Rev. W. F. Cassidy, O.P., has been appointed Master of Novices at St. Joseph's Priory; the Very Rev. J. B. Reese, O.P., has been appointed Master of Students at St. Stephen's Priory.

NEW STUDIUM St. Stephen's Priory, Dover, Mass., has been established as a House of Studies for the second and third year philosophers of the Province. The Novitiate will move to St. Joseph's Priory, Somerset, Ohio.

PROFESSION At the Dominican Villa, Seabright, New Jersey, on August 11, the Rev. J. F. Whittaker, O.P., Master of Students, received the solemn profession of Brothers Hilary Intine, O.P., Angelus Murphy, O.P., and Gregory Doherty, O.P.

On August 26, Very Rev. G. C. Reilly, O.P., received the solemn profession of the following student Brothers: Valerian LaFrance, Finbar Carroll, Bede Dennis, Leonard Smith, Ronald Henery, Joachim Cunningham, Giles Pezzullo, Fidelis McKenna, Ceslaus Hoinacki, Thaddeus Davies, Emmanuel Bertrand, Brian Morris, Bernard Smith, Raphael Archer, Matthias Caprio, Matthew Kelley, Stephen Fitzhenry, Cyprian Cenknor, Antoninus McCaffrey, Kieran Smith, Lawrence Concordia, Cajetan Kelly, Owen O'Connor.

PRELATE INVESTITURE Archbishop Richard J. Cushing of Boston was invested in the habit of the Third Order of St. Dominic at St. Stephen's Priory, Dover, Mass., on June 30. The Archbishop is the first American prelate to become affiliated with both the Dominican and Franciscan Orders.

The great honor was given in recognition of the prelate's efforts to spread the knowledge of theology among the laity, especially by means of his school of theology in Boston which is staffed by the faculty of Providence College. The Archbishop received the name of Brother Thomas Aquinas.

On August 4, His Excellency presided at the St. Dominic's Day celebration at the Priory. The Franciscan Fathers of St. Francis Friary, Brookline, Mass., were honored guests.

PLANTATION DONATED Springbank Plantation, a 100 acre estate near Kingstree, South Carolina, has been donated to the Dominican Order by Mrs. Howard S. Hadden. One of the oldest estates in Williamsburg County, it will serve as Missionary Headquarters for the South. The original plantation was begun in 1782 but the present two story building is less than 10 years old. Rev. P. P. Walsh, O.P., head of the Southern Mission Band, and a small community are presently occupying the plantation.

NEW BUILDING On July 10, Providence College dedicated its new multi-purpose gymnasium building, Alumni Hall. After the building was blessed by the Most Rev. Russell J. McVinney, Bishop of Providence, open house was held with the members of the Alumni Board of Governors serving as hosts. The building which cost in excess of two million dollars was conceived and designed to incorporate the essentials of many buildings in one. It contains: lecture rooms, an R.O.T.C. armory, a 5000-seat auditorium, a 3500-seat gymnasium, student health center, dining hall, conference rooms, and many other facilities. The architects were Eggers and Higgins of New York and the contractor was the Gilbane Building Company of Providence. The building will be in full use with the opening of the fall semester.

ACADEMIA OFFICERS At the annual spring elections of the Mission Academia held in the House of Studies, Washington, D. C., the following students were elected to office: Bro. Hyacinth Maguire, O.P., President; Bro. Augustine Catalano, O.P., Secretary; Bro. Angelus Murphy, O.P., Historian.

DOMINICANA STAFF The following students form the DOMINICANA staff for the current year, June 1955-June 1956: Gregory Doherty, Editor; Andrew Newman, Associate Editor; Anthony Vanderhaar, Book Review Editor; Clement Boulet, Associate Book Review Editor; John Dominic Logan, Cloister Chronicle; Hilary Intine, Sisters' Chronicle; Francis Fontanez, Circulation Manager; Hyacinth Maguire, Assistant Circulation Manager; Angelus Murphy, Business Manager.

FOREIGN CHRONICLE

ROME The Sacred Congregation of Rites has accepted the cause of beatification Father Edward Gonzales, O.P.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. C. E. Collins, O.P., and the Rev. R. M. Mueller, O.P., on the death of their fathers; and to the Very Rev. E. A. Baxter, O.P., and the Rev. W. P. Conlan, O.P., on the death of their brothers.

ORDINATIONS On June 10, the Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco, ordained the Reverend Fathers Peter Martyr West, Barnabas Berigan, Urban Goss, Richard Farmer,

Gregory Moore, Boniface Schmitt, Malachy Cumiskey, and Henry Hohman to the Sacred Priesthood in St. Mary's Cathedral, San Francisco, Calif. Brothers Joachim Miller and Daniel Roach received the Deaconate on the previous day.

PROFESSIONS At the Dominican House of Studies, River Forest, Ill., the Very Rev. J. S. Considine, O.P., received the first simple profession of Bros. Nicholas Morgan and Lawrence Krish, laybrothers, on April 20 and May 1 respectively.

On July 2, Bro. Aquinas McConnell, laybrother, made his second profession of simple vows at St. Rose Priory, Dubuque, Iowa.

Bros. John Marie Morrissey and Alexius Dyson, laybrothers, made their first profession of vows on August 3 to the Very Rev. G. T. Kinsella, O.P., Prior of St. Peter Martyr Priory, Winona, Minn.

APPOINTMENTS The newly appointed Socius to the Master General for the North American provinces, the Very Rev. John A. Driscoll, O.P., S.T.M., left St. Rose Priory, Dubuque, Iowa, on June 1 for Rome to take up his duties there. The Very Rev. A. A. Norton, O.P., was elected Prior of St. Rose to succeed Father Driscoll.

The Very Rev. Patrick M. J. Clancy, O.P., has been elected Prior of the Dominican House of Studies, River Forest, Ill.

The Rev. A. M. McDermott, O.P., has been named Pastor of St. Helena's Parish, Amite, La., and the Rev. W. R. Barron, O.P., Pastor of Holy Name Parish, Kansas City, Mo. The Very Rev. J. W. Curran, O.P., has been appointed Director of the Rosary Apostolate for the Province.

INSTITUTE & LYCEUM The Institute of Spiritual Theology was again conducted this summer at the Dominican House of Studies, River Forest, Ill. Beginning on July 6, the Institute lasted for four weeks, with about seventy priests and religious in attendance. The Very Rev. Fathers Ferrer Smith, O.P., and Philip Mulhern, O.P., of St. Joseph's Province; the Rev. Augustin Leonard, O.P., from Belgium; and the Rev. Paul Starrs, O.P., of the Holy Name Province, were among the guest professors.

The Albertus Magnus Lyceum, headed by the Very Rev. W. H. Kane, O.P., engaged in two projects this summer: teaching and elaborating a new liberal arts curriculum at St. Xavier College, Chicago, Ill.; and teaching at the *Institutum Divi Thomae* in Cincinnati, Ohio.

CORNERSTONE On May 31, the cornerstone of the new St. Rose of Lima Priory, Dubuque, Iowa, was laid by the Most Rev. Celestine Daly, O.P., S.T.M., Bishop of Des Moines. His Excellency, the Most Rev. Leo Binz, D.D., Archbishop of Dubuque, offered the Solemn Pontifical Mass which followed the cornerstone ceremony, and the Most Rev. Loras T. Lane, D.D., Auxiliary Bishop of Dubuque, preached. After the Mass, Solemn Benediction was celebrated by the Most Rev. Joseph Mueller, D.D., Bishop of Sioux City. Present at the ceremonies were the Most Rev. Henry P. Rohlfman, S.T.D., the Very Rev. Dom Philip O'Connor, O.C.S.O., Abbot of New Malleray; and the Very Rev. Edward L. Hughes, O.P., S.T.M., Provincial of St. Albert's Province.

VISITOR His Excellency, Archbishop Carlo Heerey of Onitsha, Nigeria, British West Africa, recently visited the Province.

SISTERS' CHRONICLE

RESOLUTIONS

*Resolutions drawn up for the late Most Reverend Emmanuel Suarez, O.P.,
Master General. He died June 30, 1954.*

WHEREAS, God in His Boundless Love called the Most Reverend Emmanuel Suarez to the Holy Priesthood, and particularly, to the exercise of the apostolic life in the holy Order of Preachers, and

WHEREAS, The Most Reverend Emmanuel Suarez, by his zeal and holiness of life, rendered dutiful homage to the Divine Majesty of God in the performance of the works of the holy Order, and

WHEREAS, In the designs of Divine Providence the Most Reverend Emmanuel Suarez was Master General of the Dominican Order, and

WHEREAS, It has pleased the Adorable Will of God to call to his eternal reward the soul of the Most Reverend Father,

BE IT RESOLVED, That the Conference of Dominican Mothers General give thanks to Almighty God for having known and collaborated with the said Most Reverend Emmanuel Suarez, O.P., and

BE IT FURTHER RESOLVED, That the Conference of Dominican Mothers General make due acknowledgement of the priestly zeal of their beloved Master General, and

BE IT FURTHER RESOLVED, That the said Conference officially recognize and acknowledge a debt of gratitude to the departed for the inspiration of his life and the many services so graciously rendered to the Dominican Sisterhoods of the United States, and

BE IT FURTHER RESOLVED, That in acknowledgement of their obligation the Conference cause to have offered, for the happy repose of his soul, the Gregorian Masses.

Respectfully submitted,

DOMINICAN MOTHERS GENERAL CONFERENCE

Mother Mary Victor, O.P., President

Mother M. Frances, O.P., Vice-President

Mother Mary Imelda, O.P., Secretary-Treasurer

RESOLUTIONS

*Resolutions drawn up for the late Most Reverend Paul A. Skehan, O.P.,
Procurator General. He died August 6, 1954.*

WHEREAS, God in His Boundless Love called the Most Reverend Paul A. Skehan to the Holy Priesthood, and particularly, to the exercise of the apostolic life in the holy Order of Preachers, and

WHEREAS, The Most Reverend Paul A. Skehan, by his zeal and holiness of life, rendered dutiful homage to the Divine Majesty of God in the performance of the works of the holy Order, and

WHEREAS, In the designs of Divine Providence the Most Reverend Paul A. Skehan was Procurator General of the Dominican Order, and

WHEREAS, It has pleased the Adorable Will of God to call to his eternal reward the soul of the Most Reverend Father,

BE IT RESOLVED, That the Conference of Dominican Mothers General give thanks to Almighty God for having known and collaborated with the said Most Reverend Paul A. Skehan, O.P., and

BE IT FURTHER RESOLVED, That the Conference of Dominican Mothers General make due acknowledgement of the priestly zeal of their beloved Dominican Brother, and

BE IT FURTHER RESOLVED, That the said Conference officially recognize and acknowledge a debt of gratitude to the departed for the inspiration of his life and the many services so graciously rendered to the Dominican Sisterhoods of the United States, and

BE IT FURTHER RESOLVED, That in acknowledgement of their obligation the Conference cause to have offered, for the happy repose of his soul, the Gregorian Masses.

Respectfully submitted,

DOMINICAN MOTHERS GENERAL CONFERENCE

Mother Mary Victor, O.P., President

Mother M. Frances, O.P., Vice-President

Mother Mary Imelda, O.P., Secretary-Treasurer

Sacred Heart Convent, Houston, Texas

Sister M. Basil died in May after a year-long illness. R.I.P.

In mid-July the Sisters gathered at the Mother House for their annual retreat, which was given by Father Van Noenan, O.P.

The year's appointments indicated the opening of two new schools: Queen of Peace in LaMarque, Texas; and Our Lady's School, in Sulphur, Louisiana.

On the Feast of the Assumption of Our Lady three young ladies received the habit, Miss Shirley Owens, Sister M. Leonora; Miss Monica Carolan, Sister Patricia Ann; Miss Mary Theresa Rourke, Sister M. Columba. Eight Sisters pronounced final vows.

Sisters M. Finian and M. Hildegard are visiting their homes in Ireland.

Sister M. DeLourdes and Sister M. Emile attended the Tri-ennial International Conference of the I.F.C.A. held at St. Paul, Minnesota, during August.

Our Lady of the Elms, Akron, Ohio

Sister M. Roberta received the degree of Bachelor of Science in Education from Siena Heights College on June 1. Sisters M. Camille, Dolora, Evangeline, Joan of Arc, Justin, Martin, Peter, Reginald, Robert, and Stephen received the same degree from St. John College of Cleveland on June 11. On June 13, the Master of Arts degree was conferred on Sister Marijane at the University of Akron.

The Very Rev. Matthew E. Hanley, O.P., conducted the annual retreat at Our Lady of the Elms, June 13 to 19.

Sisters M. Frederick and Siena, O.P., made their final profession on June 20.

Summer courses in theology were conducted at the Motherhouse by the Rev. Paul F. Small, O.P.

St. Dominic Convent, Everett, Washington

Sister M. Hyacinth Gerard, O.P., celebrated the 50th anniversary of her profession. She was among the first members of the community to enter the Dominican Novitiate of the Congregation of the Most Holy Cross, at St. Joseph Hospital, Aberdeen.

Seven Sisters mark the twenty-fifth anniversary of their first professions: Sister M. Amanda Contris, Sister M. Pauline Forhan, Sister M. Dorothea McCauley, Sister M. Aquinas Logan, Sister M. Aimee Rozycki, Sister M. Ruth Niehoff, and Sister M. Lucille Forhan.

Four novices received the habit at ceremonies June 13. They are Sister Mary Harriet, Sister Mary Rosina, Sister Mary Karen and Sister Mary Celine.

Sisters who pronounced perpetual vows were: Sisters M. Vincent Ferrer Wejrowski, Sister M. Paula Thane, Sister M. Dominic Stevens, Sister M. Carmelita Cram, Sister M. Joachim Brinton, and Sister M. Ann Patrick Deegan.

Sister M. Fidelis has been appointed by the Governor of Washington to serve on the State Hospital Advisory Council.

Congregation of St. Catherine of Siena, Racine, Wisconsin

On May 21, the community was privileged to have a Solemn High Mass in the Convent chapel offered by three newly ordained priests, all graduates of St. Catherine's High School. Father Richard Smith, Kenosha, was celebrant of the Mass. Father Fred Bleidorn and Robert Van Susteren, Racine, were deacon and subdeacon respectively.

Sisters Madeline, Sebastian, Eunice, and Mary Magdalen attended the Institute of Dominican Spirituality at St. Mary of the Springs, Columbus, Ohio, June 10 to 21.

Father J. W. Conway, O.P., conducted the first of the summer retreats at the Motherhouse June 12 to 19. Father R. Joubert, O.P., was a guest teacher at Dominican College for the summer session.

The Community has recently acquired property on the outskirts of Racine bordering Lake Michigan to be used in the expansion program of Dominican College. The College will resume its co-educational status at the opening of the fall term.

August 5 was observed as Jubilee Day at St. Catherine's. Sister M. Anselma celebrated her diamond jubilee and Sisters M. Eustace, Susanna, and Lucina, their golden jubilee. Nine Sisters observed their silver anniversary on the same day.

On August 15, ten Sisters made their final profession and ten novices pronounced their first vows. Twenty-six postulants were invested with the habit of the Order on August 17.

The following deaths have occurred within the past few months: Sister M. Gaudentia Bares, Sister M. Antonia Koehler, and Sister M. DeCruze Rinehart. R.I.P.

St. Cecilia Congregation, Nashville, Tennessee

The Sisters of the St. Cecilia Congregation studied in the following Colleges and Universities during the summer: Catholic University of America, Washington, D.C.; DePaul University, Chicago; St. Mary's Dominican College, New Orleans, La.; Siena College, Memphis; George Peabody College, Nashville, and in the St. Cecilia Normal School.

Religious vacation schools were conducted by the Sisters of the St. Cecilia

Congregation, during the summer, in Harriman, Lafollette, Copperhill, and Lebanon, Tennessee.

The Rev. John B. Walsh, O.P., conducted the annual retreats for the Sisters of the Congregation, during August. The first retreat was held at St. Cecilia Convent, August 8-15, and the second one at St. Mary's Orphanage, August 15-22.

Sister Augusta Massa, O.P., and Sister Aloysius Mackin, O.P., were graduated on July 22, from the School of Theology for Sisters, conducted by the Dominican Fathers, at St. Mary's Dominican College, New Orleans, La. Mother Joan of Arc, O.P., Prioress General, attended the graduation exercises.

Sister Mary Damian Harrington, O.P., Sister Mary Daniel Tingle, O.P., and Sister Henry Suso Fletcher, O.P., received the B.A. Degree, and Sister Mary Leonard Colorigh, O.P., her B.S. degree from George Peabody College, Nashville, at the close of the summer session, August 15.

The Dominican Sisters of the St. Cecilia Congregation will staff the new St. James School, Memphis, Tennessee, in the fall of 1955. The Rev. Morris Stritch, nephew of His Eminence, Cardinal Stritch, is pastor of St. James Church.

Sister Rosanne Tatum, O.P., Sister Maria Dixon, O.P., Sister M. Brigid Mooney, O.P., and Sister Assumpta Long, O.P., made profession of final vows on August 16, and Sister M. Christopher Hester, O.P., pronounced her temporary vows on the same date. The Rev. William E. Morgan, chaplain, presided at the ceremonies of profession.

Monastery of Our Lady of the Rosary, Summit, N. J.

During the month of June the following newly ordained priests offered the Holy Sacrifice of the Mass at Rosary Shrine and gave the Sisters their priestly blessing: Rev. Robert A. Connors, of the Archdiocese of Newark; Rev. Paschal R. Greco, O.Carm.; Rev. Thomas H. Keefe, M.M.; Rev. John J. Morel, of the Archdiocese of Newark; Rev. John F. X. O'Connor, C.S.S.R.; Rev. Wm. R. Ryan, O.P.

On June 14, the Most Rev. John Petit, Bishop of Menevia, Wales, visited the monastery and gave an informal talk to the Sisters in which he described the immense good that the Shrine of Our Lady of Fatima of Bala is doing in the heart of Welsh Wales.

Father Joachim, O.F.M., who has been assigned to the Franciscan mission fields in Bolivia, was a guest of the monastery from June 17-22. Father Hugh McLoughlin, S.J., was also a guest of the Community over the week-end of June 24th.

Very Rev. Timothy M. Sparks, O.P., visited the Shrine and sang a Mass of Thanksgiving commemorating his silver jubilee of ordination to the priesthood. The preceding Sunday, Rev. John Murphy, O.P., celebrated his silver jubilee at Rosary Shrine with a High Mass.

During the latter part of June and during July, Rev. Raymond Bruckberger, O.P., was a guest of the monastery. During the month of July he substituted as chaplain of the monastery for Rev. Edward L. Phillips, O.P.

The Holy Ghost devotional retreat from May 22-29 was preached by Rev. John Ryan, O.P., of St. Vincent Ferrer's Priory.

On July 2, Sister Mary John of the Holy Ghost, O.P., the former Miss Moira Duggan of Hartsdale, New York, received the Holy Habit of St. Dominic. Sister Mary Joseph of the Child Jesus, O.P., made perpetual profession. Rev. Raymond Bruckberger, O.P., officiated as delegate of His Excellency Archbishop Thomas A. Boland. Father Bruckberger sang Mass for the occasion and Rev. John Halpin of St. Frances de Chantal parish, Bronx, New York, preached the sermon.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

A ceremony of Perpetual Vows took place on March 17th, and on the 27th of the same month Sister Mary Catherine pronounced her Temporary Vows.

On Sunday, May 15, we celebrated the Diamond Jubilee of the Founding of the Perpetual Rosary. His Excellency, Thomas A. Boland, D.D., Archbishop of Newark sang the Pontifical Mass and the sermon was preached by Very Rev. Edward L. Hughes, O.P., Provincial of St. Albert's Province. Many Domestic Prelates and Priests were present in the sanctuary.

On July 10, Sister Marie Aquinas, O.P., made Profession of Temporary Vows.

Congregation of St. Mary of the Springs, Columbus, Ohio

About one hundred and fifty Sisters attended the Dominican Institute of Spirituality conducted June 10-21. Seventy-eight received certificates at the end of the session for having completed the three-year course. Professors of the Institute included Very Rev. Philip Mulhern, O.P., and Rev. Ferrer Smith, O.P., of St. Joseph's Province; Rev. Jordan Aumann, O.P., of St. Albert's Province; and Rev. Paul Starrs, O.P., of Holy Name Province.

Sister Elizabeth Seton, O.P., represented the College at the national convention of the Catholic Theatre Conference at Notre Dame University in June. Sister M. Ruth, O.P., librarian of the College, and Sister M. Corona, O.P., librarian of Catholic Central High School, Steubenville, Ohio, attended the American Library Convention in Philadelphia in July. Six members of the Congregation visited points of religious and educational interest in Europe during the summer vacation.

Sister M. Leona, O.P., died at the Motherhouse on June 26. R.I.P. Rev. John Dominic Walsh, O.P., of St. Raymond's, Providence, Rhode Island, was celebrant of the Solemn Requiem Mass in the Convent Chapel on June 29.

The annual retreat opened at the Motherhouse on June 29. Rev. J. J. Sullivan, O.P., Sacred Heart, Jersey City, and Rev. J. A. Manning, O.P., St. Joseph's, Somerset, Ohio, were retreat-masters in the Convent Chapel and Christ the King Chapel, respectively.

Rev. Urban Nagle, O.P., chaplain, presided and preached at the ceremony of reception of a postulant on July 7. Twenty Sisters made their first profession and twelve made final profession on July 9. The Most Rev. Michael J. Ready, D.D., Bishop of Columbus, presided at the ceremony.

Congregation of St. Mary, New Orleans, La.

On July 9, Miss Ruth Gubler received the Holy Habit of St. Dominic in the Novitiate Chapel, Rosaryville, and was given the name of Sister Mary Joel. Rt. Rev. Msgr. Edwin J. Gubler, an uncle of Sister Mary Joel, officiated.

The Institute of Dominican Spirituality was attended by Sisters Mary Aimee, Francesca, Rita and Paul at St. Mary of the Springs, Columbus, Ohio, and by Sister Mary Edward at San Rafael, California.

Graduation exercises of the Summer Session of St. Mary's Dominican College were held July 22. The Rev. Paul G. Hinnebusch, O.P., chaplain, celebrated the Mass in the college chapel and the Rev. Leo M. Shea, O.P., addressed the graduates during the exercises which followed in St. Thomas Aquinas auditorium. Among those awarded the Bachelor of Science was Sister Mary Christine, O.P. The Dominican Sisters who received certificates for completion of three summer terms in the Theological Institute were Sister Mary Venard, of Chicago; Sister Aloysius and

Sister Augusta, Nashville; and Sisters M. Joan, Alice, and Regina of St. Mary's Congregation, New Orleans.

On August 4 the Community celebrated the Twenty-fifth Anniversary of Profession of Sisters Mary Theresa Mittelbronn, Austin Cauvin, and Patricia McGrath.

August 25-27 Sisters Mary Ligouri and Patrick attended the Catholic Business Education Conference held at the Palmer House, Chicago.

Congregation of the Queen of the Holy Rosary, Mission San Jose, California

On Monday evening, June 21, Sister Mary Dominic, O.P., Ph.D.,—recently returned from Catholic University of America—addressed the Faculty and Students of Queen of the Holy Rosary College, thus officially opening the Summer Sessions of that Institution.

On Friday, June 24, eight Sisters of the Community pronounced their final vows. Sisters who pronounced their final vows were: Sister Mary John Doherty, Sister M. Elaine Glanz, Sister M. Gregory Duignan, Sister M. Antonia Leber, Sister M. Benilda Desmond, Sister M. Edwardine Lonergan, Sister M. Cletus Freitas and Sister Mary Noel Stassi.

On Sunday, June 27 the Cornerstone of the new Chapel and Infirmary Building was laid. Officiating at the ceremony, as representative of His Excellency, the Most Reverend Archbishop, was Right Rev. Msgr. John J. Scahill, Dean of Alameda County, who also delivered the sermon for the occasion. The Very Rev. Joseph J. Fulton, O.P., Provincial of Holy Name Province explained the procedure and indicated the various documents to be sealed into the stone. The Rev. Leo Thomas, O.P., was Master of Ceremonies. Several other members of the clergy, as well as the architect and contractor of the building, and numerous friends of the Community were present for the occasion.

Graduation exercises of the College of the Holy Rosary were held on Sunday, August 7 in the Motherhouse Chapel. The speaker for the occasion was the Very Rev. Joseph J. Fulton, O.P., Provincial.

August 15 marked the Diamond Jubilee of Sister M. Dolorosa, O.P., the Golden Jubilee of Mother Mary Pius, O.P., and Sister M. Marcella, O.P., and the Silver Jubilee of Sister Angela Marie, Sister M. Alice, Sister M. Crescentia, and Sister M. Stilla. A Solemn High Mass of Thanksgiving was offered, after which the Apostolic Blessing and special greetings were conveyed to the Jubilarians by the representative of His Excellency Archbishop John J. Mitty of San Francisco.

On Tuesday, August 30, four Sisters made their First Profession: Sister Vincent Marie Hurley of San Francisco, Sister Marie Michelle Cotton of San Francisco, Sister M. Ramona Bascom of Pasadena, and Sister Dominica Madden of Portland, Oregon.

Congregation of the Most Holy Rosary of the Sisters of St. Dominic, Mount St. Mary on the Hudson, Newburgh, New York

The Most Rev. Thomas J. McDonnell, D.D., coadjutor bishop of Wheeling, West Virginia, presided at the Commencement of Mt. St. Mary Academy on June 3. The speaker for the occasion was Mr. John Quincy Adams of Montclair, N. J. The Class Day speaker was the Rev. John P. Sullivan, O.P., of Mary Immaculate School, Ossining, N. Y.

The Rev. Camillus Boyd, O.P., preached the retreat preparatory to the Investiture and First Profession ceremonies on June 13, and 15, respectively. The

Most Rev. Mariner T. Smith, O.P., Procurator General, presided at the Final Profession ceremonies on August 23.

Sisters Mary Vincent and Margaret Michael attended the Workshop on Problems of Administration in American Colleges at the Catholic University June 10-21.

Sister Mary Consilia took an active part in the Institute on Curriculum Development held during the summer months at St. Xavier's College, Chicago.

The Very Rev Sebastian Tausin, O.P., provincial of Brazil, stopped at Mt. St. Mary on his return trip from the Dominican Chapter in Rome.

Sister Mary Benita died on July 2 at the Motherhouse in the 49th year of her religious profession. R.I.P.

Corpus Christi Monastery, Bronx, N. Y.

On May 19th, Sr. Mary of the Sacred Heart made her Temporary Profession. Msgr. Mechler presided as the representative of the Cardinal.

On May 23rd, Mother M. Reginald celebrated her Diamond Jubilee (60 years of Religious Profession). It was the first the Monastery has ever had. At 8:30 Mass was sung by Rev. John Taylor, S.J., and Spiritual Bouquets from the Community were offered to Mother. Mother Mary Reginald in her long Religious Life has filled all the important offices of the Community—Mistress of Lay-sisters; Mistress of Novices; Sub-Prioress and Prioress for 2 terms 1930-36). For the last 20 years her life has been one of severe suffering, in which she is an edifying example to all.

The Pre-Pentecostal Retreat was given by Rev. J. A. Manning, O.P. He took the Seven Gifts of the Holy Ghost as the subjects of his conferences. After explaining them according to St. Thomas, he then applied them to the Religious Life.

On June 18th, Mother M. Catherine celebrated her Golden Jubilee. Rev. Fr. Lahay, S.J., said the Community Mass, a second was said by Rev. Joseph Taylor, O.P., and then a Solemn High Mass was offered with Rev. Francis O'Connell, O.P., as celebrant.

Dominican Nuns of the Perpetual Rosary, Buffalo, N. Y.

The Franciscan Fathers of St. Patrick's Parish and of Bishop Timon High School celebrated the Mass and preached the sermon on the feast of St. Dominic.

On the feast of the Visitation of our Blessed Mother the holy habit was given to Sr. Dominic Marie of Jesus, Sr. Miriam of the Holy Spirit and to Sr. Mary Catherine of Jesus Crucified, all choir Nuns. Previously, Sr. Rose of St. Mary had been received to profession of temporary vows as a choir Nun.

Saint Catherine's Motherhouse, Kenosha, Wisconsin

Sister M. Clotilda, Vocational Director, accompanied by Sister M. Assumpta attended the Ninth Vocational Institute at Notre Dame University.

Dr. McIntyre, President of the International College of Surgeons was guest speaker of the annual banquet given the medical staff by the Sisters of St. Catherine's Hospital.

The Rev. Joseph Steiger preached the sermon at the graduation exercises for the eighth grade pupils of St. Mary's School, Taft, California.

The First Communicant Class prepared by the Sisters of St. Therese School, Albuquerque, N. M., this year numbered 105—the largest in the history of the parish.

On June 19, a Barbecue for the benefit of Mercy Hospital, Merced, California was held on the hospital grounds. Eight hundred people were served at the booths manned by the business men of the city—many of them non-Catholic.

Congregation of the Most Holy Name of Jesus, San Rafael, California

The Dominican College of San Rafael held its Commencement Exercises on May 27. At the Baccalaureate Mass, Rev. Kevin E. Carr, O.P., preached the sermon. His Excellency, Bishop Merlin Guilfoyle, Auxiliary Bishop of San Francisco presided at the graduation. Dr. Mortimer Adler gave the Baccalaureate address—his subject "The Pursuit of Wisdom."

Summer Sessions were held in three houses of the Congregation—at St. Catherine's Convent, Benicia, for children in the elementary grades; at Santa Catalina School, Monterey, for those in both elementary and high schools, and at the Dominican College of San Rafael, for college graduates and undergraduates. The Pacific Coast Branch of the Catholic University, a graduate school, was in session at the Dominican College at the same time. The College Sessions closed on August 5 with His Excellency Bishop Guilfoyle, presiding.

The Summer Session at San Rafael was followed by the Institute of Dominican Spirituality, now in its third year. This was conducted by Very Rev. Philip F. Mulhern, O.P., Regent of Studies at College of the Immaculate Conception, Washington, D. C.; Rev. Russell J. Aumann, O.P., from St. Peter Priory, Winona, Wisconsin; Rev. Vincent Donovan, O.P., Province of St. Joseph; and Rev. Paul Starrs, O.P., College of St. Albert, Oakland. Dominican Sisters from all the Western Congregations attended this Institute from August 8 to 20.

This fall the Congregation opened three new schools. In the San Francisco Diocese, Our Lady of Mercy School in Westlake, and Most Holy Rosary School in Antioch. The third was opened in the parish of St. Albert the Great, Reno, Nevada.

Immaculate Heart of Mary Province, Kettle Falls, Washington

The General Chapter of the Congregation was held in Speyer, Germany, at St. Joseph's Convent, March 26. Mother M. Jucunda, Provincial, and two delegates, Sister Garina and Sister Igmara attended. Mother M. Fabiola was re-elected Mother General of the Congregation. Sister M. Garina was appointed Mother Provincial to replace Mother Jucunda whose term of office expired at that time.

The eleventh Conference of Dominican Mothers General held at Marywood College, Grand Rapids, Michigan in April was attended by Mother M. Lenitas, Vicarress, and Mother M. Belina, Procurator.

Summer guests included the Very Rev. Joseph J. Fulton, O.P., Provincial, who was here on the last of May, and the Most Rev. Dermot O'Flanagan, D.D., Bishop of Juneau, Alaska who came June 22.

Ten Sisters from our Community were enrolled for summer courses at the following colleges: Alverno College, Milwaukee, Wisconsin; Carroll College, Helena, Montana; Dominican College, San Rafael, California; Gonzaga University and Holy Name College, Spokane.

Six Sisters were in attendance at Dominican College, San Rafael, for the course in Dominican Spirituality conducted at the College in August.

The retreats for lay women were well attended this season. In order to accommodate thirty women in St. Catherine's Retreat Hall, a building program was completed which provided the necessary sleeping quarters and a spacious reading and informal conference room.

At the close of the retreat July 26-August 4, the following postulants were clothed in the habit of St. Dominic: Margaret Haimerl, Spokane—Sister M. Dominic; Joyce Mary Korpi, Tacoma—Sister Mary John; Janet Tate, Seattle—Sister M. Damien; Theresa Willia, Shelby, Montana—Sister M. Rita.

Two novices made their first profession: Sister M. Veronica Schweitzer and Sister Rose Frances Seymour. Representing the Most Rev. Bishop Charles D. White, D.D., was the Very Rev. E. L. Sadlowski, Chancellor, who presided at the ceremony.

Congregation of the Holy Cross, Amityville, New York

On the third Sunday of June, Rt. Rev. Msgr. Henry M. Hald presided at the cornerstone laying of St. Michael's High School, Brooklyn, where the Sisters of the Congregation teach.

St. Agnes Academic High School was honored in June when Rev. Edmund Reilly, a former student, was raised to the dignity of auxiliary Bishop of Brooklyn. In the same month another student, Rev. Brother Bertrand Ryan, O.S.F., was elected Provincial at the General Chapter of the local Franciscan Brothers.

Large groups of Sisters attended summer school courses at St. John's University, Brooklyn; Fordham University; Providence College, Rhode Island; New York University; Catholic University of Puerto Rico, Ponce and Sacred Heart College, San-turce, Puerto Rico as well as the Congregation's Summer College at Saint Joseph's, New York.

Sisters of the Congregation, in the interests of Catholic youth, supervised work in a number of Catholic Camps during July and August, on Long Island, in New York State and New Jersey. Day Camps of the C.Y.O., were also conducted by the Sisters at Whitestone Cresthaven, Wyandanch and Elmont, New York.

Representatives of the Congregation attended the Vocations Institute held on the campus of Fordham University, July 28 and 29.

Very Rev. Msgr. Eugene J. Crawford, presided at the Ceremony of Reception on August 4 when sixty postulants received the Dominican Habit, and on August 8, Msgr. Crawford again presided when fifty novices pronounced their First Vows.

Sisters M. Ladislaus, O.P., Alexandrine, O.P., and James Anthony, O.P., died recently. R.I.P.

Congregation of Saint Catharine of Siena, Saint Catharine, Kentucky

Many of the clergy, both Religious and Diocesan were present at the solemn closing of the Forty Hours Devotion held in Saint Catharine Chapel on April 26.

On May 19 the Rev. Henry Stuecker, assisted by the Revs. Leo Smith and M. S. Willoughby, O.P., blessed the latest addition to Rosary Hospital, Campbellsville, Kentucky. Among those present for this ceremony were Mother Mary Julia, Sisters Margaret Elizabeth and Mary Charles.

On the Feast of Corpus Christi the Rev. L. A. Springman, O.P., was celebrant of the Solemn High Mass. The Dominican students of Saint Rose House of Philosophy sang the Mass.

Nine of our Sisters attended the Institute of Dominican Spirituality held in June at Saint Mary of the Springs College, Columbus, Ohio.

On June 29-30 the Catholic Schools of the Louisville Archdiocese met with the Rt. Rev. Msgr. F. N. Pitt in a state-wide conference on Catholic Education. This meeting was a prelude to the White House Conference on Education in Washington, D. C., in November. Sisters Catharine Gertrude, Aquinette, Marie Therese, Mary Lawrence, and Mary Gilbert represented the congregation.

The silver jubilee of religious profession was commemorated by Sisters Moneta Vanderstock, Thaddeus Gillan and Stella Maris Fleming on the Feast of St. Dominic.

The Rev. M. S. Willoughby, O.P., presided at the rites of investiture for 19 postulants and the ceremonies of profession for 21 novices on August 14-15 respectively.

The General Council has acceded to the request of Most Rev. Bishop James McManus, C.S.S.R., of Ponce, Puerto Rico to add sisters to the staff of the Catholic University of Santa Maria, Ponce. Sisters Consilia and Consuela became faculty members in September.

Convent of Our Lady of the Sacred Heart, Springfield, Illinois

On August 4, six postulants received the Dominican habit, and on August 5, eight novices made profession for three years and ten sisters made final profession. Fourteen postulants were received on June 22.

On August 8, Sisters M. Joana, O.P., M. Winifred, O.P., M. Francesca, O.P., and M. Gonzales, O.P., marked the golden jubilee of their religious profession. It was also the occasion of the silver jubilee of Sisters M. Roberta, O.P., M. del Carmel, O.P., and M. Consolata, O.P.

This summer the degree of Bachelor of Arts was received by twelve sisters; the degree of Master of Arts, by one. Six sisters received certificates in Theology.

Sisters M. Mannes, O.P., and M. Annaclare, O.P., attended the Catholic Theatre Conference at Notre Dame, June 12-15. Sisters M. Thomas Aquinas, O.P., and M. Mannes, O.P., attended the workshop in Literary Theory and Criticism at Dominican College, Racine, Wisconsin, during which Sister M. Mannes was chairman of a panel on the teaching of survey literature courses in high school. Sisters M. Kathleen, O.P., and M. Agnes Clare, O.P., attended the annual meeting of the History Teachers' Club at Notre Dame, July 8-10. Sister M. Kathleen participated in a panel discussion on meeting the problems of teaching history. Sister Maureen, O.P., represented the community at the vocation meeting at Notre Dame.

For the second summer Rev. John J. McDonald, O.P., conducted courses in Theology and Philosophy at the Motherhouse.

Sisters M. Ernestine, O.P., M. Domitilla, O.P., and M. Henry, O.P., attended the Institute of Dominican Spirituality at Columbus, Ohio.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

An assembly of Sisters met at the motherhouse on July 8 to hold a general election and then to enter into conclave as the Twelfth General Chapter of the Congregation. The delegates totaled 122.

On July 9, Bishop William P. O'Connor, D.D., of Madison celebrated a Mass of the Holy Ghost, spoke briefly on the significance of the meeting, and presided at the election which followed. Very Rev. Edward L. Hughes, O.P., provincial, and Rev. Edward M. Robinson, O.P., were his canonist witnesses. The assembly elected Sister Mary Benedicta Larkin, O.P., as Mother General, to succeed Mother Mary Evelyn Murphy, O.P., whose term had expired. Formerly an instructor in the English department at Rosary College, Sister Mary Benedicta was subsequently postulant mistress and novice mistress. For the past six years she had been vicar-general.

During later assembly sessions Sister Mary Peter Doyle, O.P., Sister Mary Bernadetta Duffy, O.P., Sister Mary Thomas Kellogg, O.P., and Sister Mary Benedict Ryan, O.P., were chosen as members of the general council; Sister Mary Benita Newhouse, O.P., as bursar general, and Sister Mary Louis Bertrand Droegge, O.P., as secretary-general.

Deliberations of the Chapter opened on Sunday, July 10, and continued through July 14, when the triennial meeting of the Sinsinawa Dominican Educational Conference was held.

Rev. P. M. J. Clancy was celebrant of the solemn high Mass on the feast of St. Dominic at which Most Rev. William P. O'Connor, D.D., Bishop of Madison, presided. The Very Rev. Edward L. Hughes, O.P., was also present.

Bishop O'Connor preached and officiated at the reception ceremony for 63 postulants. He was assisted by Very Rev. J. B. Connolly, O.P.

Sisters Mary Edwin Hamilton and Pascal Mullen died recently. R.I.P.

Masses of thanksgiving offered through the months for our 17 golden jubilarians and 52 silver jubilarians of the year culminated in a high Mass celebrated on Jubilee Day, August 8.

Monastery of Our Lady of Grace, North Guilford, Conn.

On the Feast of Corpus Christi Rev. Edward A. Reisner, a newly ordained diocesan priest from New Jersey said one of his first Masses here and gave each Sister his blessing. Later in the day Rev. Fr. Crowley, a newly ordained priest of the Archdiocese of Hartford visited the monastery and gave his blessing.

In a ceremony on June 16, Feast of Our Lady of Mt. Carmel, one choir Sister made solemn profession and one choir postulant received the Habit, taking the name of Sr. Mary of the Holy Spirit. Rt. Rev. Msgr. William J. Collins, Vicar-General of the Archdiocese of Hartford, presided, assisted by Very Rev. Msgr. James P. Kerwan, Vice-Chancellor. Rev. Walter Dominic Hughes, O.P., of St. John's College, Brooklyn, sang the High Mass, and Rev. John Aloysius Foley, O.P., of St. Dominic's Youngstown, Ohio, gave the sermon.

The Dominican Nuns are grateful to generous benefactors who have given beautiful marble statues for their cemetery—a new large Corpus for the Crucifix, and large statues of Our Lady of Sorrows, St. Joseph, and St. Michael. A marble statue of the Holy Infant of Prague has also been given and erected on the grounds of the monastery outside the enclosure.

Dominican Sisters of the Perpetual Rosary, Lancaster, Pa.

On May 22, 1955, the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate, dedicated the new Chapel and Monastery of the Sisters under the title of the Immaculate Heart of Mary. The Rt. Rev. Msgr. Joseph Schweich was Deacon and the Rt. Rev. Charles Tighe, was Sub-Deacon. The Rt. Rev. Msgr. Donald Carroll, Secretary to the Delegate, was the Master of Ceremonies. The sermon was delivered by the Very Rev. Walter M. Conlon, O.P. Present in the Sanctuary was His Excellency, Most. Rev. George L. Leech, D.D., J.C.D., Bishop of Harrisburg, also fifteen Monsignori of the Harrisburg Diocese. Many of the Diocesan and religious clergy occupied seats in the body of the Chapel. Likewise many religious Communities of Sisters were represented.

His Excellency, the Apostolic Delegate, gave a short talk, and Bishop Leech, also spoke, thanking all in the name of the Community for their presence and for their interest in the Community.

The new altar of the Monastery was consecrated on June 21, by the Rt. Rev. Msgr. Schweich, Vicar General, acting as delegate for His Excellency George L. Leech, Bishop of Harrisburg. Msgr. Schweich was assisted in this ceremony by the local clergy. The relics of St. Catherine of Alexandria and St. Maria Goretti were placed in the sepulcher of the new altar.

Forty Hours devotions opened in the Chapel on Sunday, July 10 and closed on Tuesday morning July 12. Several of the local clergy were present. Rev. Charles Weaver, the Monastery Chaplain, sang the Mass.

THEORY

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum. The structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the conservation of energy and the principle of the conservation of momentum.

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